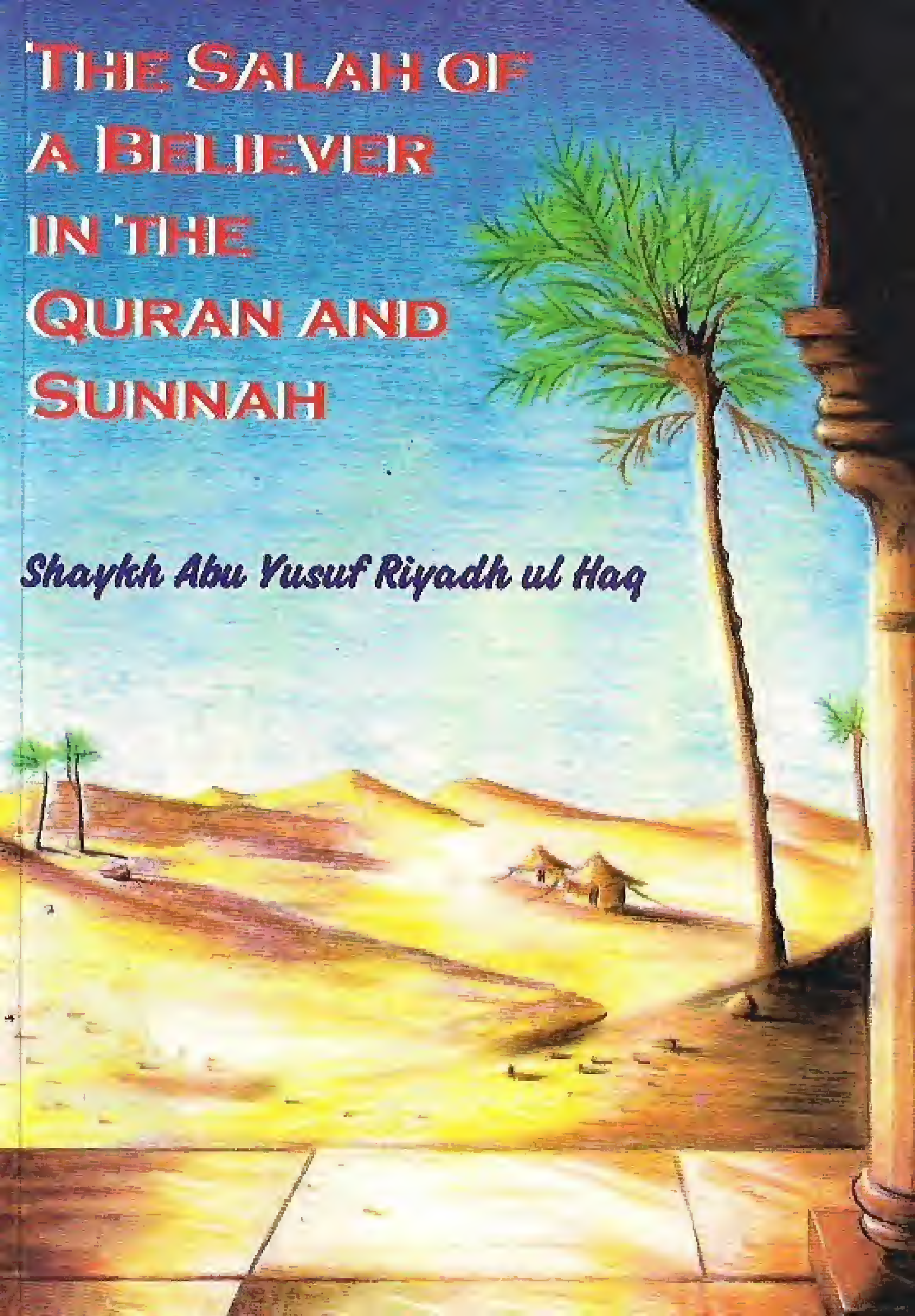

THE SALAH OF A BELIEVER IN THE QURAN AND SUNNAH
Shaykh Abu Yusuf Riyadh ul Haq

The *Salah* of a Believer

In the

Quran & *Sunnah*

By

Abu Yusuf Riyadh ul Haq

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Foreword

By Shaikh ul Hadeeth Hadhrat Moulana Yusuf sahib[1]



All praise be to Allah, and may prayers and salutations descend upon His Messenger.

Dear and respected Maulana Riyadh ul Haq (May Allah protect him) has fulfilled one of the greatest needs of our time by compiling this work, 'The Salah of a Believer in the Quran and Sunnah'.

For a long time now many schemes and plots have been devised in numerous ways to distance our youth from Islam. When these conspiring elements realise that, despite all the means adopted, their schemes have failed to weaken the religious beliefs of these youngsters, and when they also observe that these young Muslims remain punctual in offering their prayers as well as fulfilling the other principal duties of Islam, they then try to instil in the minds of the young that their own lifelong *salah* and that of their ancestors for centuries has always remained incorrect.

This book serves as a remedy for such doubts created by the enemies of Islam, primarily because it mentions the correct method of performing *salah* in accordance to the Sunnah. Thereafter, if there is a need for evidence to support the claim of this authentic manner of *salah*, that is also catered for convincingly. As for those who

[1] Hadhrat Moulana Yusuf sahib is one of the foremost disciples and *khulafa* of the late Shaikh ul Hadeeth Hadhrat Moulana Muhammad Zakariyya *rahmatullahi alaih*. He is the founder and patron of numerous religious establishements throughout the world including Darul Uloom al Arabiyyah al Islamiyyah, Holcombe, Bury, UK, where at present he is also the senior teacher of *hadeeth*. His students, who number many, are spread across the globe occupied in the service of *deen* in varying capacities. I am also honoured to have been tutored by him. May Allah reward him, lengthen his shadow over us and enable us to benefit from his company. *Ameen* – Author.

constantly encounter individuals who engage in creating *fitnah* amongst the Muslims, the final section of the book contains conclusive answers to silence such people.

I have great hope that, just as Allah the Most High has graced Moulana Riyadh ul Haq's speeches, lectures and recordings with acceptance, *insha Allah* his writings will also be honoured with similar recognition and approval. "***And this is not at all difficult for Allah.***"[2]

May Allah the Almighty shower prayers and blessings upon the best of his creation, our master and leader Muhammad, and upon all his family and companions.

(Hadhrat Moulana) Yusuf (sahib).
Darul Uloom, Holcombe, Bury.

[2] Ibrahim 14:20

Introduction



All praise be to Allah, the Lord of the worlds, and may salutations, prayer, peace and blessings descend upon His beloved, the best of creation, Prophet Muhammad.

A Muslim is duty bound to obey Allah and his Messenger ﷺ in all matters of life, ranging from personal purity and prayer to the political and economic affairs of the state. The laws of Islam regulate his worship, character, dealings, individual and social behaviour, and his speech and deeds, in both private and in public.

To be informed of his obligations, and to make himself aware of Islam's commandments a believer must turn to both the Quran and the *Sunnah* of the Prophet ﷺ. For the purposes of his understanding both sources are interdependent and indispensable. The Quran is the word of Allah, and the Messenger's *Sunnah* ﷺ serves as its exposition and practical application. The origins of both lie in revelation and, although one is ascribed to Allah and the other to the Prophet ﷺ, both stem from the same divine source. Allah says of his Messenger ﷺ, **'Nor does he speak of (his own) desire. It is nothing but a revelation that is revealed.'**[3]

Even with the Quran being present, a person's faith and his understanding of it will both remain incomplete without recourse to the *Sunnah*. The Prophet ﷺ was the perfect embodiment of the Quran's teachings, and his example was the supreme standard set by Allah for all to follow. To obey his Lord and please Him, it is

[3] al Najm 53:4.

imperative that the believer adopts the way of the Prophet ﷺ and abides by it. Allah Says, **'Whoever obeys the Messenger, he has indeed obeyed Allah.'**[4]

The *Sahabah* ﷺ who were chosen by Allah to be his Prophet's companions ﷺ best understood this obligation and fulfilled it to the utmost. In their zeal to follow the prophetic example, they closely observed and emulated even the minutest details of his actions and behaviour. They beheld his manner of ablution and washed accordingly. His instructions were ***'Pray as you have seen me praying'***,[5] and so they stood by close in the congregational *salah* and strove to catch every detail of his posture, movements and recitation, and then moulded their prayer to his. The same procedure was devotedly followed with the Prophet's ﷺ fast and supererogatory prayers, personal habits, inclinations, likes and dislikes. Each companion based what he could of his actions on what he had seen or heard directly from the Prophet ﷺ. The rest he would learn from his fellow companions who had seen or received the teachings at first hand.

After the Prophet ﷺ left this world, many of his companions emigrated from Madinah either by conscription in military expeditions or by simply taking up residence in other cities. Privileged with the legacy of the Prophet's ﷺ auspicious company and tutoring, and held in love and reverence by the inhabitants of these cities, they quickly became religious authorities tasked with the responsibilities of instruction, guidance, and consultation. They discharged their duty to the best of their ability, imparting the knowledge they had acquired and faithfully conveying the treasure of prophethood to their pupils amongst the *Tabi'un*, who in turn passed it on to their disciples amongst the *Tab' Tabieen*. It was these very teachings that were collected by scholars such as Imam Abu Hanifah and the other *fuqaha* and developed into a vast and complex yet coherent system of *fiqh* governing every aspect of Muslim life. It was founded, not on the

[4] al Nisa 4:80.

[5] Bukhari 605.

detached opinions of a few individuals as some continue to allege, but on the teachings and practices of the *Sahabah* ﷺ taken ultimately from the Prophet ﷺ himself.

These schools of *fiqh*, which were further developed, refined and consolidated by the learned followers of the Imams and adopted and endorsed by virtually all the Muslims throughout the centuries, have survived till this day and are still adhered to by the clear majority of the *ummah*. Sadly, of late, they have come under attack from some who purport to follow the Quran & *Sunnah* directly, and who callously dismiss the *madhahib* as being the 'opinions of a few individuals' and denounce their adoption as 'blind following'. This emerging trend amongst the Muslims of inviting all and sundry to abandon the *madhahib* and take direct recourse to the original sources of the *Shariah* is but a simplistic slogan, which in one call endeavours to dispose entirely of a complex system of *fiqh* that has endured the trials of time, and that has been so carefully cultivated by a brilliant Islamic scholarship over many centuries. Claims by such individuals of today of being able to draw inspiration directly from the Quran and *Sunnah* and of extracting guidelines and rules without the academic mediation of learned authorities are superficial, and wholly without foundation or substance.

One of the most conspicuous implementations of this *fiqh* in the daily life of a Muslim is the manner of performing *salah*. It is the first and greatest obligation of Islam after faith, and a visible act of worship that is repeated a number of times daily, in congregation. It exemplifies the application of *fiqh*, and in its few and short movements epitomises the refined and consolidated learning and practice of centuries. This ideological struggle between the vast majority who adhere to the *madhahib* of *fiqh* and the dissenting minority who seek to discard them is no more apparent than in *salah*.

It has always been the view and practice of a great portion of the Muslim *ummah* to perform their *salah* according to the Hanafi *fiqh*. This practice originates not from any wish to follow the opinions of individuals, but from an earnest and honest desire to fulfil the

Prophet's ﷺ command '***Pray as you have seen me praying.***'[6] It stems from the belief that this is the prayer of the Prophet ﷺ himself, as observed, preserved and conveyed by a great number of *Sahabah* ؓ, and collected and adopted by the *Tabi'un* and *Tab' Tabieen* including Imam Abu Hanifah and his fellow *ulama*.

Under the pretext of a simplistic return to the Quran and *Sunnah* and as part of the wider censure of *fiqh* discussed earlier, this method of *salah* has also been subjected to a sustained and concerted attack of unscholarly criticism and denunciation, and at times even ridicule and scorn. This has created great confusion and has thrown many people into an undeserved state of guilt leading them to think that their method of *salah* has no basis in the *Shariah*, and that their daily prayers are nothing but a series of motions that contradict the *Sunnah* of the Prophet ﷺ.

This book describes the procedure of *salah* from the beginning to the end according to the *fiqh* of Imam Abu Hanifah, his *mujtahid* companions and their countless followers. Rather than simply list the juristic pronouncements of the Imams, it details every movement and posture of *salah* and substantiates them from the *ahadeeth* of the Prophet ﷺ, the narrations of the *Sahabah* ؓ and *Tabi'un* and, where relevant, from the verses of the Quran. It thus demonstrates that the method of *salah* in the Hanafi *fiqh* is not only in total agreement with the Quran and *Sunnah* but is, in fact, derived exclusively from them as understood, practised and taught by the *Sahabah* ؓ and the learned Muslims of the early generations.

The book is divided into three parts. Part One contains a very brief and simple description of *salah* from the beginning to the end. In this section no evidences are mentioned nor any discussion entered into regarding any aspect of *salah*.

The second part of the book serves as a commentary to Part One. Here, each sentence from the first part has been repeated as a heading

[6] Bukhari 605.

together with supporting verses of the Quran (if applicable), *ahadeeth* of the Prophet ﷺ and verdicts and practice of the *Sahabah* ؓ, and *Tabi'un*. Some of the names of the *Sahabah*, *Tabi'un*, *Tab' Tabieen*, and the *mujtahid* Imams of *fiqh* who were known to have adopted the same view and practice have also been listed. In this section only supporting narrations are mentioned. The opposing arguments of those who hold an alternative view on the method of performing any particular action of *salah* are not discussed.

Part Three consists of a number of chapters, each of which examines a particular issue of *salah* in detail that has been made a point of controversy by certain people. The evidences of the Hanafi *fiqh* in each of these questions have been listed together with a detailed analysis of the opposing arguments. An attempt has also been made to reconcile apparently contradictory *ahadeeth* on the same subject by way of giving them a suitable explanation in a different context or incorporating them into the meaning of other *ahadeeth*.

The book also contains a section on biographies that provides some brief details about the lives and works of many of the scholars whose verdicts have been quoted, especially in relation to the referencing and classification of *hadeeth*. There is also a glossary at the end that explains the technical terms used in the book.

I have made every attempt to fully exploit the resources available to me and thus collect as many *ahadeeth* from as many different sources as possible on the various topics of *salah* discussed, in particular those that have been made controversial. Rather than rely on the attribution of *ahadeeth* by other authors, I have personally referred to the original collections to ensure both the correct referencing of the *ahadeeth* and their suitability to be used in any particular context. This has been done with virtually every reference of *hadeeth* in the book. In the few exceptional cases where this has not been possible I have mentioned the names of the authors whose ascription I have depended on.

It should also be noted that whenever a *hadeeth* has been quoted from more than one source, as is most often the case, the names of the transmitting authors have been placed in order of seniority according to their dates of death. For example one footnote reference reads: 'Abdul Razzaq 2539, Ibn Abi Shaibah 2378, Ahmad 1009, Ibn Majah 275, Abu Dawood 61 & 618, and Tirmidhi 3.' These are the names of the authors with the reference number of the same *hadeeth* in their individual collections. They have been listed in order of seniority as their respective dates of death are: Abdul Razzaq (d. 211 AH), Ibn Abi Shaibah (d. 235 AH), Ahmad (d. 241 AH), Ibn Majah (d. 273 AH), Abu Dawood (d. 275 AH), and Tirmidhi (d. 279 AH). This has been done throughout the book.

Mostly for the sake of brevity, as in the example given above, only the names of the authors of *hadeeth* are mentioned without the complete details of their works. There is a reference note at the end of the book, which lists the respective works of these authors that are being referred to in such cases. It should also be remembered that the references given are from the original Arabic works, whose details such as edition numbers and dates of publication are given in the bibliography at the end of the book.

Despite these undertakings, I make no claims about this work and confess that it is far from complete and can be improved upon greatly. It is a small and humble effort on my part, and like any human endeavour it will not be void of shortcomings and flaws. If what I have written is correct then it is from Allah and to Him belongs all praise, and if it is incorrect then it is from myself and Shaitan, and Allah and his Prophet ﷺ are innocent of it.

I pray and hope that this work will furnish readers with a better understanding of the method of *salah* according to the Hanafi *fiqh*, and enable them to appreciate that Muslims who offer their prayers in this manner have an equal if not greater entitlement than others to the claim of following the Quran and *Sunnah* and of performing their *salah* in conformity with that of the noble Prophet ﷺ.

I finally pray to Allah that He makes this modest endeavour sincere, protects it from error, graces it with divine acceptance and pleasure, and makes it a source of light in both worlds and a means of salvation on the Day of Reckoning. *Ameen*

Abu Yusuf Riyadh ul Haq
Birmingham, UK
Friday, 14 Rabi' Thani, 1419 / 7 August, 1998

Part One

A Brief Description of *salah*



When you wish to begin your prayer, you should make the intention and raise your hands until they are level with the lobe of your ears. The palms should be facing towards the *qiblah* and the fingers should be slightly spread out in a natural manner: not too closed, not too open. Your gaze should not wander in any direction but should be focused in front of you on your place of prayer. You should then say the consecrating *takbeer* (*takbeerat al tahreemah*), which is

أَللّٰهُ أَكْبَر

(Allahu Akbar)

Allah is the Greatest

and placing your right palm over the back of your left hand, wrist and lower arm you should position both hands below the navel.

Then quietly read *thana*,

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ وَلَا إِلٰهَ غَيْرُكَ

(Subhanakallahumma wa bihamdika wa tabarakasmuka wa ta'ala jadduka wa la ilaha ghairuk)

You are Glorified oh Allah and praised. Blessed is your Name and Elevated is your Majesty. There is no God besides you.

Followed by *ta'awwudh*,

أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيم

(Aoudhu billahi minashaitanir rajeem)

I seek refuge with Allah from Shaitan the accursed

basmalah,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيم

(Bismillahir Rahmanir Raheem)
I begin with the Name of Allah, the Most Beneficent, the Most Merciful

and then a recitation of *Surah al Fatihah* (the opening chapter of the Quran).

On completing *Surah al Fatihah* you should say *Ameen* silently, regardless of whether you are alone or praying behind the Imam. Then repeat the *basmalah* and recite any other *surah*, or at least one long verse or three small verses from any part of the Quran. If you are praying in a congregation then you should not read anything behind the Imam especially whilst he is audibly reciting the Quran.

When this recitation is finished, repeat the *takbeer* and, without raising your hands bow down into *ruk'u* grasping your knees with the fingers outspread, and keeping the back straight; not arching it, neither raising the head nor lowering it. Ensure that your arms are also kept free of the body. Say the *tasbeeh*

سُبْحَانَ رَبِّيَ الْعَظِيم

(Subhana Rabbiyal Adheem)
Glorified is my Lord, the Most Great

for a minimum of three times and then rise again to the standing position (*qiyam*) saying,

سَمِعَ اللّٰهُ لِمَنْ حَمِدَه

(Sami Allahu li man hamidah)
Allah hears the one who praises him.

You should stand erect and say

اللّٰهُمَّ رَبَّنَا وَلَكَ الْحَمْد

(Allahumma Rabbana wa lakal Hamd)
Oh Allah, Our Lord! You are Praised.

Members of the congregation should only say '*Allahumma Rabbana...*' and not '*Sami Allah...*'.

Whilst standing in this position do not fasten your hands but leave them at your sides. Then, repeating the *takbeer* and without raising your hands begin the prostration. Allow your knees to first touch the ground followed by the hands, nose and finally the forehead which should be positioned between the two palms laid flat on the ground towards the *qiblah*.

Do not rest your forearms on the ground but keep them raised and away from the body. Also ensure that your thighs are not pressed against your abdomen, and that your toes are facing *qiblah*. Say the *tasbeeh*

سُبْحَانَ رَبِّيَ الْأَعْلَى

(Subhana Rabbiyal A'ala)
Glorified is my Lord, the Most High

for a minimum of three times, and then pronouncing the *takbeer* raise your head and sit upright, without sitting on the balls of your feet and without leaning to any one side.

You should sit with both your legs tucked in beneath you, the left foot spread out with the toes in the direction of the right foot which itself should be upright with the toes facing the *qiblah*. Both hands should be rested upon the thighs with the fingers facing the *qiblah*. This sitting posture is to be adopted throughout the *salah*. There is no difference in the manner of sitting for the second and last *rak'ah* or for the sitting between the two prostrations.

Then repeating the *takbeer*, fall into the second prostration, and after having recited the *tasbeeh* as in the first prostration, say the *takbeer* again and return to the standing position. Whilst standing up, ensure that you first lift your forehead and nose, followed by your hands and finally your knees. Do not support yourself on your hands and do not adopt a sitting posture in between.

With this you will have completed your first *rak'ah*. All the remaining *rak'aat* of *salah* are to be performed in a similar manner, with the same recitations, movements and postures. However, in the remaining *rak'aat* you should not recite *thana*, and *ta'awwudh*, nor should you raise your hands with any *takbeer* as you did in the beginning of the *salah*.

You should, however, recite *basmalah* before *Surah al Fatihah* at the beginning of each *rak'ah*. When you have completed your second prostration of the second *rak'ah*, do not stand up but adopt the sitting posture as before and recite the *tashahhud*:

التَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللّٰهِ الصَّالِحِينَ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللّٰهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

(At-tahiyyatu lillahi wassalwaatu wat-tayyibatu was-salamu alaika ayyuhan nabiyyu wa rahmatullahi wa barakaatuh. Assalamu alaina wa ala ibadillahis saliheen. Ash-hadu anla ilaha illalahu wa ash-hadu anna Muhammadan abduhu wa rasooluh.)

All honoured greetings, good deeds and good words are due to Allah. Peace, Allah's mercy and His blessings be on you oh Prophet. Peace be on us and on the pious servants of Allah. I bear witness that there is no God except Allah and I bear witness that Muhammad is His servant and Messenger.

When you reach the words '*La ilaha' (there is no God)*, raise your index finger and tuck the middle, third and last finger into the palm, with the thumb and middle finger touching and forming a circle.

The index finger should only be raised once during the *tashahhud* at the time mentioned above. It should not be raised at any other point nor should it be constantly moved.

If this is a three or four *rak'ah* prayer, then you should recite no more than the above *tashahhud* and stand up for the third *rak'ah*.

Again, whilst rising you should not support yourself on your hands but stand up directly. In each of the final two *rak'aat* of a *fardh salah*, you should only recite *basmalah* and then *Surah al Fatihah*.

After completing the second prostration of the final *rak'ah* you should again adopt the sitting posture and recite the *tashahhud* as before, followed by prayer and salutations upon the Prophet ﷺ as follows.

اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ
مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

(Allahumma salli ala Muhammadin(w) wa ala aali Muhammadin kama sallaita ala Ibrahima wa ala aali Ibrahima innaka hammeedun(m) majeed. Allahumma baarik ala Muhammadin(w)

wa ala aali Muhammadin kama baarakta ala Ibrahima wa ala aali Ibrahima innaka hameedun majeed.)

Oh Allah! Send prayers on Muhammad and on the family of Muhammad just as you sent prayers on Ibrahim and the family of Ibrahim. Indeed you are full of praise and majesty. Oh Allah! Send blessings on Muhammad and on the family of Muhammad just as you sent blessings on Ibrahim and on the family of Ibrahim. Indeed you are full of praise and majesty.

You should then recite one or more prayers ensuring that they are known authentic prayers from the Quran and *hadeeth*.

After completing your prayers you should say

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ

(Assalamu alaikum wa rahmatullah)
Peace be on you and the mercy of Allah

once whilst turning your head to the right and then a second time whilst turning your head to the left. These final words end your *salah*.

Part Two

The method of *salah* in detail

When you wish to begin your prayer, you should make the intention.

Sayyiduna Umar ﷺ narrates, 'Actions are based on intention. For each man will be the reward of what he has intended. So he who has migrated to Allah and his Prophet ﷺ, his will be a migration to Allah and his Prophet ﷺ. As for he who has migrated to a worldly gain which he hopes to acquire, or a woman whom he wishes to marry, then his will be a migration to whatever he has intended.'[7]

Note that when praying in congregation it is necessary to make the intention of following the Imam also. It is reported from Sayyiduna Abu Hurairah ﷺ as part of a longer *hadeeth* that the Prophet ﷺ said, 'The Imam has been appointed so that he may be followed. Therefore, do not differ from him.'[8]

Sayyiduna Jabir bin Abdullah ﷺ narrates that the Prophet ﷺ said, 'The Imam is responsible, therefore whatever he does, you do.'[9]

Both of the above narrations show the position and leadership of the Imam in *salah*, and signify that it is not acceptable for one to join a congregation without the intention of following the Imam and making him responsible. The following narration makes this clear:

Ibrahim al Nakhai[10] said, 'If you join in a congregation and do not make the intention of their *salah* then yours will be invalid. And if the Imam makes the intention for a *salah* and those behind him make an intention for another *salah*, his *salah* will be valid but not theirs.'[11]

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[7] Bukhari 1 and Muslim 1907.

[8] Bukhari 689 and Muslim 411.

[9] Tabarani in *al M'ujam al Awsat* as quoted by Hafidh Haithami 2/66. Also reported by Daruqutni 1214. Muhaddith Dhafar Ahmad Uthmani has declared it *hasan* 2/175. For details of the lives, learning and works of both Hafidh Haithami and Muhaddith Dhafar Ahmad Uthmani see the biographies section at the end of the book.

10 For details of his life and learning see the biographies section at the end of the book.

[11] Imam Muhammad in *Kitab al Aathaar* 153.

The intention should preferably be made in one's heart and not verbally. It is sufficient to have a definite knowledge in the mind about the *salah* and the manner in which it is being performed. However, some scholars have made concessions for those who are unable to focus themselves or who regularly experience doubt unless they pronounce the intention.

And raise your hands until they are level with the lobe of your ears.[12]

Sayyiduna Anas ﷺ says, 'I saw the Prophet ﷺ say the *takbeer* and place his thumbs close to his ears. He bowed down into *ruk'u* until each of his joints became motionless, and then descended (into *sujud*) with the *takbeer*. His knees went before his hands.'[13]

In another narration Sayyiduna Anas ﷺ reports, 'When the Prophet ﷺ would say the *takbeer* he would raise his hands until he brought them in line with his ears and then say *Subhanak Allahumma*...'[14]

Sayyiduna Wail bin Hujr ﷺ says, 'I saw the Prophet ﷺ raise his thumbs till his earlobes in *salah*.'[15]

[12] This is for men. Women should raise their hands to their shoulders or close to their bosoms. See Chapter 13 in Part Three for more details.

[13] Hakim 822 and Baihaqi 2632. Hakim classified it *saheeh* and Dhahabi agreed with him. Hafidh Ibn al Humam quotes Ibn al Jawzi in *Fath al Qadeer* 1/287 as saying that all of it's narrators are authentic. For details of Hafidh Ibn al Humam's life, learning and works see the biographies section at the end of the book.

[14] Abu Ya'laa 3735, Tabarani in *al M'ujam al Awsat* as quoted by Hafidh Haithami 2/107. Hafidh Haithami adds that its narrators are authentic. Also reported by Daruqutni 1135. Ibn Qudamah says in *al Mughni* 2/27 that its narrators are all authentic.

[15] Imam Abu Hanifah as quoted in *Jam'i al Masaneed* 1/412. Also reported by Ibn Abi Shaibah 2410, Ahmad 18370, Abu Dawood 737, Nasai in his *al Mujtaba* 882 and his *al Sunan al Kubra* 956, Ibn al Jarood in *al Muntaqa* 202, Ibn Khuzaimah 480, Tahawi 1/196 and Tabarani in *al M'ujam al Kabeer* 22/32 no 72. Imam Nasai says in his *al Sunan al Kubra* 956, 'Although Abdul Jabbar did not hear *ahadeeth* directly from his father the *hadeeth* itself is *saheeh*.'

The same has been narrated by the noble companions Sayyiduna Baraa bin Azib ﷺ,[16] Sayyiduna Malik bin al Huwayrith ﷺ,[17] and Sayyiduna Abdullah bin Mas'ud ﷺ.[18]

There are some *ahadeeth* that mention the hands being raised till the shoulders in the beginning of *salah*. It is quite possible that they did this only when they had shawls and cloaks over them in winter and were unable to raise their hands up to their ears from beneath their cloaks. This is clearly explained by Imam Tahawi in his *Sharh Maani al Aathaar*[19] and confirmed by the following *hadeeth*:

Sayyiduna Wail bin Hujr ﷺ says, 'I saw the Prophet ﷺ raise his hands close to his ears when beginning *salah*.' He continues, 'I then came to them (the companions, and in one narration, 'in the following year') and saw them raising their hands till their chests in the beginning of *salah* - they had cloaks and shawls over them.'[20]

Hafidh Ibn al Humam has another explanation. He writes,

> 'There is no contradiction here. Bringing the thumbs in line with the earlobes also permits the hands being level with the shoulders and the ears. This is because the lower part of the hand together with the wrist is parallel with or close to the shoulder, and the hand itself is in line with the ear. Narrators, who have distinctly mentioned the thumbs being in line with the earlobes have been successful in combining both reports, hence it becomes obligatory to take this into consideration.'[21]

Thus, the meaning of all these different *ahadeeth* is that when beginning *salah* the hands are to be raised to shoulder height with the thumbs level with the earlobes and the fingers in line with the top of the ears. In this way all the different narrations of raising the hands

[16] Abdul Razzaq 2530, Ibn Abi Shaibah 2411, Ahmad 18199, and Tahawi 1/196.

[17] Ibn Abi Shaibah 2412.

[18] Tabarani in *al M'ujam al Awsat* 1030 and in *al M'ujam al Kabeer* 10280.

[19] *Sharh M'aani al Aathaar* 1/197.

[20] Abu Dawood 728. Imam Nimawi 320 classified it *hasan*. For details of Imam Nimawi's life, learning and works see the biographies section at the end of the book.

[21] *Fath al Qadeer* 1/288.

till the shoulders, earlobes, and the top of the ears will be reconciled. This explanation is confirmed by the following *hadeeth*:

Sayyiduna Wail bin Hujr ﷺ relates that he observed the Prophet ﷺ when he stood up for *salah*. He raised his hands until they were close to his shoulders, made his thumbs level with his ears, and then pronounced the *takbeer*.[22]

The raising of the hands in the manner explained above is the known view and practice of the Hanafi scholars and the later Maliki scholars. It is also the optional practice of Imam Ahmad and the last known view of Imam Shafiee.

Imam Nawawi writes in his commentary of Saheeh Muslim,

> 'As for the manner of raising the hands, the best known view in our *madhhab*[23] and the *madhhab* of the majority of the scholars is that he should raise his hands to his shoulders in such a way that his fingers are in line with the top of his ears, his thumbs are parallel to his ear lobes, and his palms to his shoulders. In this way Shafiee reconciled the different narrations of the *hadeeth* and the people approved this of him.'

It is permissible to raise the hands before the *takbeer* as in the above *hadeeth* of Sayyiduna Wail bin Hujr ﷺ, and in the *hadeeth* of Sayyiduna Abu Humaid al Saidee ﷺ quoted later.[24] It is also permissible to raise them together with the *takbeer* as mentioned in the *hadeeth* of Sayyiduna Wail bin Hujr ﷺ recorded by Abu Dawood.[25] Both methods are permissible but the Hanafi *ulama* have preferred the first option of raising the hands before the *takbeer*.[26]

[22] Abu Dawood 724.

[23] Imam Nawawi was a follower of the Shafiee school of *fiqh*.

[24] See the following page.

[25] Abu Dawood 725.

[26] There is also a third possiblity of raising the hands after saying the *takbeer* as may be understood from the *hadeeth* of Sayyiduna Malik bin al Huwayrith ﷺ in Muslim, but Allamah Anwar Shah Kashmiri says in his Arabic commentary of Bukhari, *Faidh al Bari* that this has never remained the practice of any one in the *ummah*. See the biographies section at the end of the book for details of Allamah Anwar Shah Kashmiri's life, learning and work.

The palms should be facing towards the qiblah and the fingers should be slightly spread out in a natural manner: not too closed, not too open.[27]

Saeed bin Samaan relates: 'Sayyiduna Abu Hurairah ﷺ entered the *masjid* of Banu Zurayq whilst we were there. He said, 'There are three things which were of the practice of the Prophet ﷺ but which people have now abandoned: when the Prophet ﷺ would stand for prayer he would do this.' (Explaining this) Abu Amir (one of the narrators) then raised his hands without spreading his fingers open or closing them tight.'[28]

Your gaze should not wander in any direction but should be focused in front of you on your place of prayer.

Sayyiduna Anas ﷺ narrates that the Prophet ﷺ said, 'What is it with certain people that they raise their gaze towards the sky in their *salah*?' Sayyiduna Anas ﷺ says, 'The Prophet ﷺ then spoke so strongly about this that he said, "Either they refrain from this or their sight will be taken away." [29]

Muhammad Ibn Seereen relates that they - the companions of the Prophet ﷺ - would recommend that a person's gaze does not go beyond the place of his prayer.[30]

[27] The fingers are to be spread out in *ruk'u* whilst grasping the knees, and kept tightly together in *sujud*. Apart from these two instances the fingers are to be left in their natural position in *salah*, not held too tightly together and not too spread out. See the *hadeeth* of Sayyiduna Wail bin Hujr ﷺ later under the sub-heading 'Grasping your knees with the fingers outspread.' Note that this is for men. Women should try to keep their fingers together in all the postures of *salah*. See Chapter 13 in Part Three for details.

[28] Hakim 856 and Baihaqi 2317. Hakim declared it *saheeh* and Dhahabi agreed.

[29] Bukhari 717.

[30] Saeed bin Mansoor as quoted in *Muntaqa al Akhbaar* 2/194 and *Fath al Bari* 2/295. Hafidh Ibn Hajar adds that its narrators are authentic. Also reported by Baihaqi 3541.

Sayyiduna Anas ؓ narrates that the Prophet ﷺ said, 'Oh Anas! Focus your gaze where you will prostrate.'[31]

Imam Abu Hanifah,[32] Imam Abu Yusuf,[33] Sufyan al Thawri, Imam Muhammad,[34] Hasan bin Hayy, Imam Shafiee and their followers all say that it is desirable to focus one's gaze at one's place of prostration.

You should then say the consecrating takbeer (takbeerat al tahreemah).

Allah says in the Holy Quran:

وَذَكَرَ ٱسْمَ رَبِّهِۦ فَصَلَّىٰ

And (who) mentions the name of his Lord and prays.[35]

Sayyiduna Ali ؓ narrates that the Prophet ﷺ said, 'The key to *salah* is purity, its consecration is *takbeer*, and its deconsecrating act is the *salam*.'[36]

Sayyiduna Abu Humaid al Saidi ؓ says, 'When the Prophet ﷺ would stand for prayer, he would face the *qiblah*, raise his hands and say *Allahu Akbar*.'[37]

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[31] Baihaqi 3545. Muhaddith Dhafar Ahmad Uthmani quotes (666) from Azizi that Dailami has narrated this *hadeeth* in his *Musnad al Firdaus* and that it is *hasan li ghairihi*. He also quotes Ibn Hajar Makki who says that the *hadeeth* has a number of chains that make it eligible for the rank of *hasan*.

[32] For details of his life and learning see the biographies section at the end of the book.

[33] For details of his life and learning see the biographies section at the end of the book.

[34] For details of his life, learning and works see the biographies section at the end of the book.

[35] al Aa'laa 18/15.

[36] Abdul Razzaq 2539, Ibn Abi Shaibah 2378, Ahmad 1009, Ibn Majah 275, Abu Dawood 61 & 618, and Tirmidhi 3. Imam Nawawi has declared its isnad *saheeh* in *al Majm'u* 3/240. Hakim has also narrated it (457) on the authority of Sayyiduna Abu Saeed al Khudri ؓ saying that it is *saheeh*. Dhahabi agreed with him.

Sayyiduna Abu Hurairah ؓ narrates that when the Prophet ﷺ would stand up for *salah* he would say the *takbeer* when standing, then whilst bowing for *ruk'u*. He would then read '*Sami Allahu li man Hamidah*' (Allah has heard the one who praised him) when rising from *ruk'u*. Whilst standing he would say '*Rabbana lakal Hamd*' (Oh Allah! All praise belongs to you.) He would then say the *takbeer* when falling into prostration and again when rising. He would do this throughout the *salah* until he completed it. He would also say the *takbeer* when standing up from the sitting of the second *rak'ah*.[38]

Ibrahim al Nakhai says, 'Whoever does not say the *takbeer* when beginning *salah* then he is not in *salah*.'[39]

There is no disagreement among the scholars that the *takbeerat al tahreemah* is obligatory, and without it the *salah* is not valid.[40]

And placing your right palm over the back of your left hand, wrist and lower arm.

Sayyiduna Sahl bin Sa'd ؓ relates that people were commanded to fasten the right hand over the left in *salah*. Abu Hazim (the narrator from Sahl ؓ) says, 'I only know that he (Sahl bin Sa'd ؓ) is ascribing this directly to the Prophet ﷺ.'[41]

As part of a longer *hadeeth* Sayyiduna Wail bin Hujr ؓ also narrates that the Prophet ﷺ placed his right hand on the back of his left hand, the wrist and the lower arm.[42]

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[37] Ibn Majah 803. Imam Nimawi declares it *hasan* (312).

[38] Bukhari 756.

[39] Imam Muhammad in *Kitab al Aathaar* 74.

[40] *Rahmat al Ummah fi Ikhtilaf al Aimmah*, p29.

[41] Malik 378 and Bukhari 707.

[42] Ibn Khuzaimah 480 and Baihaqi 2325. Imam Nimawi has classified it *saheeh* (323).

Sayyiduna Abdullah bin Mas'ud ﷺ reports that he was once praying *salah* having placed his left hand on his right. The Prophet ﷺ saw him and placed his right hand over his left.[43]

Qabeesah bin Hulb narrates from his father ﷺ who says: 'The Prophet ﷺ would lead us in prayer and would clasp his left hand with his right hand.'[44]

The *ahadeeth* related to the fastening of the hands contain both words: '*akdh*' and '*wadh*' meaning 'grasping' and 'placing' respectively. Both methods are permissible. One may spread his right palm on the left wrist and lower arm, or grasp the left wristbone with the right hand. One may also combine the two methods by alternating them in different *salah* as some Hanafi *ulama* have preferred (such as Imam Shurambulali), or by encircling the left wristbone with the right thumb and small finger, and placing the remaining fingers on the lower left arm as explained by other Hanafi *ulama* and quoted by Hafidh Badr al Deen Aini[45] in *Umdat al Qari*, his commentary of Bukhari.[46]

You should position both hands below the navel.[47]

Sayyiduna Wail bin Hujr ﷺ says: 'I saw the Prophet ﷺ placing his right hand over his left in prayer, below the navel.'[48]

[43] Ibn Majah 811, Abu Dawood 755, Nasai 888 and Baihaqi 2327. Imam Nawawi has declared it *saheeh* in *al Majm'u* 3/313.

[44] Ibn Abi Shaibah 3934, Ahmad 21467, Ibn Majah 809 and Tirmidhi 252. Imam Tirmidhi adds that it is a *hasan hadeeth*.

[45] For details of his life, learning and works see the biographies section at the end of the book.

[46] *Umdat al Qari* 5/279.

[47] This is only for men. Women should place their hands on their bosoms. See Chapter 13 in Part Three for a further explanation.

[48] Ibn Abi Shaibah. Hafidh Qasim bin Qutlubughah says in his *takhreej* of the *ahadeeth* of '*al Ikhtiyaar*' that this *hadeeth* has a very good *sanad*. Allamah Hashim Sindhi also says in his *Dirham al Surrah* p84 that its *sanad* is strong. Imam Nimawi says that its *sanad* is *saheeh* (330). Imam Abu Tayyib Madani also says in his commentary of Tirmidhi 1/277 (published by al Matba' al Nidhami, Kanpur, India.

Sayyiduna Ali ﷺ says, 'It is part of the *sunnah* of prayer to place the palm over the palm below the navel.'[49]

Sayyiduna Abu Hurairah ﷺ says, 'The positioning of the hands upon the hands in prayer is below the navel.'[50]

Although these are the words of Sayyiduna Ali and Abu Hurairah ﷺ they are equivalent to the direct command of the Prophet ﷺ himself because, according to the view adopted by the majority of scholars, statements of the *Sahabah* ﷺ such as 'we were commanded to do this', 'we were forbidden to do this' or 'it is *sunnah* to do so' are all to be placed in the category of a *marf'u hadeeth*.[51] It is inconceivable that the *Sahabah* ﷺ would make such categorical statements without having seen or heard something to the same effect from the Prophet ﷺ. In the light of this principle, the Hanbali scholar Ibn Qudamah concludes in his famous work *al Mughni*: 'This practice goes back to the *sunnah* of the Prophet ﷺ'.

Both these *hadeeth*[52] which as explained above are in the category of *marf'u*, are supported by the other narrations of the *Sahabah* and *Tabi'un*.

1299 AH) that this is a *hadeeth* which is *saheeh* in both *sanad* and text and is thus a basis for evidence. Qadhi Abid Sindhi also says in *Tawali' al Anwaar* that its narrators are authentic. See Chapter 3 in Part Three for a detailed discussion on this *hadeeth*. Also for details of the lives, learning and works of Hafidh Qasim bin Qutlubughah, Allamah Hashim Sindhi and Qadhi Abid Sindhi see the biographies section at the end of the book.

[49] Ibn Abi Shaibah 3954, Ahmad 877, Abu Dawood 756, Daruqutni 1089 & 1090, and Baihaqi 2341 & 2342. Also narrated by Abu Hafs bin Shaheen in his *al Sunnah* and by Adani in his *Musnad* as mentioned by Allamah Hashim Sindhi in *Dirham al Surrah*, p32 quoting from *Kanz al Ummal*. Reported also by Razeen as quoted by the author of *Jam' al Fawaid*.

[50] Abu Dawood 758 and Ibn Battah as quoted by Allamah Hashim Sindhi in *Dirham al Surrah*, p36.

[51] *Tadreeb al Rawi* 1/188.

[52] Most scholars have declared them to be *dhaeef* because of Abdul Rahman bin Ishaq al Kufi but Muhaddith Dhafar Ahmad Uthmani has classified them *hasan* in his *I'laa*

Hajjaj bin Hasan said, 'I heard Abu Mijlaz[53] say or I asked him how should I place my hands' He replied, 'He (the individual performing the prayer) should place the inside of his right palm on his left hand and position both of them below the navel.'[54]

Ibrahim al Nakhai reports that the Prophet ﷺ would rest one of his hands on the other in *salah*, humbling himself before Allah. Imam Muhammad (the narrator of this *hadeeth*) says, 'He would place the palm of his right hand on his left wrist below the navel. The wrist would thus be in the middle of the palm.'[55]

Ibrahim al Nakhai also says, 'He (the individual performing the prayer) should place his right hand on his left, below the navel.'[56]

Imam Tirmidhi says in his Sunan after narrating the above *hadeeth* of Qabeesah:

al Sunan 2/193. Shaikh ul Hadeeth Moulana Muhammad Zakariyya confirms that they are *hasan* in his *Awjaz al Masalik* 3/172. Allamah Hashim al Sindhi also says in *Dirham al Surrah* p115 that the above *hadeeth* of Ali ؓ is *hasan li ghairihi*. As mentioned by Shaikh ul Hadeeth Moulana Muhammad Zakariyya, the author of *Jam' al Fawaid* has quoted the *hadeeth*, ascribing it to al Razeen, and not commented on its rank. He mentions that any *hadeeth* which he quotes in his book and then does not comment on its rank, will either be *saheeh* or *hasan*. See Chapter 3 in Part Three for a more detailed discussion. Also see the biographies section at the end of the book for details of Shaikh ul Hadeeth Moulana Muhammad Zakariyya's life, learning and works.

[53] For details of his life and learning see the biographies section at the end of the book.

[54] Ibn Abi Shaibah 3942. Ibn al Turkumani says 2/47 that it has been narrated with a very good *sanad*. Imam Nimawi (331) and Muhaddith Yusuf Binnouri 2/44 both say that its *isnad* is *saheeh*. It has also been mentioned by Imam Abu Dawood but without a *sanad* (757). For details of the lives, learning and works of both Ibn al Turkumani and Muhaddith Yusuf Binnouri see the biographies section at the end of the book.

[55] Imam Muhammad in his *Kitab al Aathaar* 120.

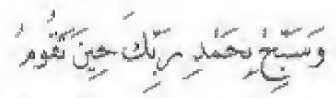
[56] Ibn Abi Shaibah 3939 and Imam Muhammad in his *Kitab al Aathaar* 121. Imam Nimawi says that its *isnad* is *hasan* (332).

'Fastening the hands in prayer is the practice of the learned *Sahabah*, *Tabi'un* and *Tab' Tabieen*. They are of the view that the individual performing the prayer should place his right hand on his left. Some of them then say that he should position them above the navel whilst others contend that they should be placed below the navel. All is permissible in their view.'[57]

Fastening the hands below the navel was the practice of Abu Mijlaz, Ibrahim Nakhai, Imam Abu Hanifah, Imam Abu Yusuf, Imam Muhammad bin Hasan al Shaibani and their followers, Sufyan al Thawri, Ishaq bin Rahuyah, and Abu Ishaq al Marwazi from amongst the Shafiites. It has also been quoted from Saeed bin Jubair, Abu Ubaid, Ibn Jareer and Dawood al Dhahiri. It is also the most famous narration of Imam Ahmad bin Hanbal and the preferred practice of the Hanbali *ulama*.[58]

Then quietly read thana.

Allah says in the Holy Quran



And hymn the praise of thy Lord when you stand.[59]

Dhahhak says in the commentary of this verse, 'This means to say:

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ وَلَا إِلٰهَ غَيْرُكَ

You are Glorified oh Allah and praised. Blessed is your Name and Elevated is your Majesty. There is no God besides you.[60]

Sayyiduna Abu Saeed al Khudri ؓ narrates that when the Prophet ﷺ would begin *salah* he would say *Subhanak Allahumma*...'.[61]

[57] Tirmidhi 252.

[58] See Chapter 3 in Part Three for a detailed discussion of this topic.

[59] al Toor 52/48.

[60] Ibn Abi Shaibah 2402 and Ibn Jareer al Tabari 32403 & 32404.

The same *hadeeth* has also been reported from Ummul Mu'mineen Aisha ؓ[62] and Sayyiduna Anas ؓ[63], as well as other *Sahabah* ؓ.

Abdah reports that Sayyiduna Umar bin al Khattab ؓ would recite the following words loudly (in *salah*) '*Subhanak Allahumma…*'.[64]

Aswad reports that when Sayyiduna Umar bin al Khattab ؓ would begin *salah* he would say *Subhanak Allahumma...*'[65]

It is also narrated as being the practice of Sayyiduna Uthman,[66] Sayyiduna Abu Bakr[67] and Sayyiduna Abdullah bin Mas'ud ؓ.[68]

There are a number of other *duaas* that have been mentioned in the *ahadeeth*. These are also permissible but the above *duaa* is preferred because this is what the companions chose and occasionally read out aloud to teach people. This is evidence of it being better and the preferred *sunnah* of the Prophet ﷺ.

This is the view of Alqamah, Aswad, Ibrahim al Nakhai, Ataa, Imam Abu Hanifah, Imam Muhammad, Sufyan al Thawri, Ishaq bin Rahuyah, Imam Ahmad and their followers as well as many others.

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[61] Ibn Abi Shaibah 2401, Ahmad 11260, Ibn Majah 804 and Nasai 899. Hafidh Haithami says 2/265 that its narrators are authentic.

[62] Ibn Majah 806, Abu Dawood 776, Tirmidhi 243, Hakim 859 and Baihaqi 2347. Hakim declared it *saheeh* and Dhahabi agreed with him.

[63] Abu Ya'laa 3735, Tabarani in *al M'ujam al Awsat* as quoted by Hafidh Haithami 2/107. Hafidh Haithami adds that its narrators are authentic. Also reported by Daruqutni 1135. Ibn Qadamah says in *al Mughni* 2/27 that its narrators are all authentic.

[64] Muslim 399.

[65] Ibn Abi Shaibah 2395, Tahawi 1/198 and Baihaqi 2350. Imam Nimawi says that its *isnad* is *saheeh* (337).

[66] Daruqutni 1141. Imam Nimawi says that its *isnad* is *hasan* (338).

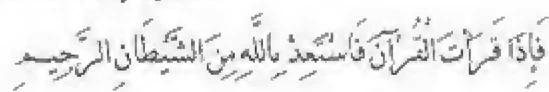
[67] Saeed bin Mansoor as quoted by al Shawkani in *Nail al Awtaar* 2/202. Also reported by Ibn Abi Shaibah 2393.

[68] Ibn Abi Shaibah 2391; and Ibn al Mundhir as quoted by Abdus Salam Ibn Taymiyyah in *al Muntaqa* 2/203.

After narrating the above *hadeeth* of Sayyiduna Abu Saeed ؓ Imam Tirmidhi says, 'This is the practice of most of the people of learning from amongst the *Tabi'un* and others.'

Ta'awwudh.

Allah says in the Holy Quran:



Thus when you recite the Quran,
seek the protection of Allah from the accursed Shaitan.[69]

Sayyiduna Abu Saeed al Khudri ؓ reports that before reciting the Prophet ﷺ would pray أعوذ بالله من الشيطان الرجيم.[70]

Aswad says, 'Sayyiduna Umar ؓ started *salah*, said the *takbeer* and then recited:[71]

سبحانك اللهم وبحمدك وتبارك اسمك وتعالى جدك ولا إله غيرك
أعوذ بالله من الشيطان الرجيم الحمد لله رب العالمين

Abu Wail reports that they (the companions ؓ) would say the *ta'awwudh* and *basmalah* silently in *salah*.[72]

And basmalah.

Sayyiduna Anas bin Malik ؓ says, 'I prayed *salah* behind the Prophet ﷺ, Abu Bakr, Umar and Uthman ؓ and I did not hear one of them recite *Bismillah al Rahman al Raheem* loudly.'[73]

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[69] al Nahl 16/98.

[70] Abdul Razzaq 2589.

[71] Ibn Abi Shaibah 2455.

[72] Saeed bin Mansoor as quoted by Imam Nimawi 340. He adds that its *isnad* is *saheeh*.

[73] Malik 179, Muslim 399 and Nasai 907.

The son of Sayyiduna Abdullah bin Mughaffal ﷺ narrates, 'My father heard me reading *Bismillah al Rahman al Raheem* in *salah*. He said, "Oh my son. An innovator are you? Beware of innovation." (The son of Abdullah bin Mughaffal ﷺ adds, "I have not seen anyone amongst the Prophet's ﷺ companions to whom innovation was more repulsive than my father.") His father said, "I have prayed with the Prophet ﷺ, Abu Bakr, Umar and Uthman ﷺ, and I did not hear any one of them recite *Bismillah al Rahman al Raheem*, therefore do not recite it. When you pray *salah* read *al Hamdu Lillahi Rabbil Aalameen*.'[74]

Saying *Bismillah* silently is the view and practice of the four caliphs, Sayyiduna Abdullah bin Mas'ud and many others amongst the *Sahabah* and *Tabi'un* ﷺ. It is also the view and practice of Imam Abu Hanifah, Imam Abu Yusuf, Imam Muhammad, Imam Ahmad bin Hanbal and their followers, as well as Ishaq, Abu Ubaid, Ibn al Mubarak, Sufyan al Thawri, Ibn Abi Layla and Hasan bin Hayy.

Followed by a recitation of Surah al Fatihah.

Sayyiduna Ubadah bin Samit ﷺ reports that the Prophet ﷺ said, 'There is no *salah* for one who does not recite 'the opening chapter of the book'.'[75]

Wahb bin Kaysan reports that he heard Sayyiduna Jabir bin Abdullah ﷺ say, 'He who prays one *rak'ah* in which he does not recite *Surah al Fatihah* has in fact not prayed at all, unless he is behind an Imam.'[76]

Ahadeeth such as those mentioned above which stress the obligation of *Surah al Fatihah* are for the Imam or the individual, not the *muqtadi*. Imam Tirmidhi has quoted Imam Ahmad who commented on the above *hadeeth* (There is no *salah* for one …) by

[74] Ahmad 16345, Ibn Majah 815, Tirmidhi 244 and Tahawi 1/202. Imam Tirmidhi says that it is *hasan*.

[75] Bukhari 723 and Muslim 394.

[76] Malik 188 and Tirmidhi 313. Imam Tirmidhi says that the *hadeeth* is *hasan saheeh*.

saying 'This is if he is alone.' This is also the view of Imam Abu Hanifah, Imam Malik, Imam Abu Yusuf, Imam Muhammad, their followers and the clear majority of the *ulama*.

On completing Surah al Fatihah you should say Ameen silently, regardless of whether you are alone or praying behind the Imam.

Sayyiduna Abu Hurairah ﷺ narrates that the Prophet ﷺ said, 'When the Imam says "*Ghairil Maqhdhoobi Alaihim WaladhaAlleen*", say *Ameen*. For one whose *Ameen* coincides with that of the angels, he will have all his past sins forgiven.'[77]

Sayyiduna Abu Hurairah ﷺ narrates that the Prophet ﷺ said, 'When the Imam says "*Ghairil Maqhdhoobi Alaihim Waladhaalleen*" say *Ameen*. And indeed the angels say *Ameen* and the Imam says *Ameen*. So one whose *Ameen* coincides with that of the angels, he will have his past sins forgiven.'[78]

Sayyiduna Abu Hurairah ﷺ relates that the Prophet ﷺ would teach us saying, 'Do not try to outdo the Imam. When he pronounces the *takbeer*, you say it also; when he recites "*Waladhaalleen*" then say *Ameen*; when he performs the *ruk'u* you do it also; and when he says '*Sami Allahu li man Hamidah*' say '*Allahumma Rabbana lakal Hamd*'.'[79]

As can be deduced from the above *hadeeth* the *Ameen* should be said silently just as '*Allahumma Rabbana lakal Hamd*' is said silently.

Sayyiduna Wail bin Hujr ﷺ says, 'The Prophet ﷺ led us in *salah*. When he recited "*Ghairil Maqhdhoobi Alaihim Waladhaalleen*" he said *Ameen* silently. (Literally, 'He kept his voice silent.') He also

[77] Malik 196, Bukhari 749 and Muslim 410.

[78] Ahmad 7174, Darimi 1246, Nasai 927 and Ibn Hibban 1801. Imam Nimawi says that its *isnad* is *saheeh* (376).

[79] Muslim 415.

placed his right hand on his left hand, and said the *salam* to his right and left.'[80]

Ibrahim al Nakhai says, 'There are five things which the Imam says silently: *"Subhanak Allahumma..."*, *ta'awwudh*, *basmalah*, *Ameen*, and *"Allahumma Rabbana wa lakal Hamd"*.'[81]

Abu Wail reports that Sayyiduna Ali and Sayyiduna Abdullah bin Mas'ud would not say the *basmalah*, *ta'awwudh* or *Ameen* loudly.[82]

Abu Wail says that Sayyiduna Umar and Sayyiduna Ali would not say the *basmalah*, *ta'awwudh* or *Ameen* loudly.[83]

Saying *Ameen* silently was the view and practice of Sayyiduna Umar, Sayyiduna Ali, Sayyiduna Abdullah bin Mas'ud , Ibrahim al Nakhai, Sh'abi,[84] Ibrahim al Taimi, Imam Abu Hanifah, Imam Abu Yusuf, Imam Malik, Imam Muhammad, their followers and the people of Kufah. It was also the last view of Imam Shafiee, and Ibn Jareer al

[80] Abu Dawood Tayalisi 1024, Ahmad 18363, Tirmidhi 248; Tabarani in *al M'ujam al Kabeer* 22/43 no 109, 22/9 no 3, & 22/45 no 112; Daruqutni 1256, Hakim 2913 and Baihaqi 2447. Hakim declared it *saheeh* and Dhahabi agreed.

[81] Imam Muhammad in his *Kitab al Aathaar* 83 (mentioning four instead of five); Abdul Razzaq 2597, and Ibn Abi Shaibah 8849. Imam Nimawi says that its *isnad* is *saheeh* (386). Muhaddith Dhafar Ahmad Uthmani says that its narrators are authentic (724).

[82] Tabarani in *al M'ujam al Kabeer* as quoted by Hafidh Haithami 2/108. Hafidh Haithami says that the *sanad* contains Abu Sa'd al Baqqal who is authentic and a *mudallis*. Muhaddith Dhafar Ahmad Uthmani classifies it as *saheeh* 2/250.

[83] Ibn Jareer al Tabari in *Tahdheeb al Aathaar* as quoted by Ibn al Turkumani 2/70. Also reported by Tahawi 1/204. Muhaddith Dhafar Ahmad Uthmani says that its narrators are those of the six books of *hadeeth* except for Abu Sa'd al Baqqal who is authentic and a *mudallis*.

[84] For details of his life and learning see the biographies section at the end of the book.

Tabari says as quoted by Ibn al Turkumani[85] that this was the practice of most of the *Sahabah* and *Tabi'un*.[86]

Then repeat the basmalah and recite any other surah, or at least one long verse or three small verses from any part of the Quran.

Allah says in the Quran:

فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ

Thus, recite whatever may be possible from the Quran.[87]

Sayyiduna Abu Qatadah narrates that the Prophet ﷺ would recite *Surah al Fatihah* and another *surah* in the first two *rak'aat* of *Dhuhr* and *Asr salah*, and at times he would (read loud enough and) allow us to hear a verse. In the second two *rak'aat* he would read only *Surah al Fatihah*.[88]

Sayyiduna Ubadah bin al Samit narrates that the Prophet ﷺ said, 'There is no *salah* for one who does not recite the mother (essential chapter *al Fatihah*) of the book and more.'[89]

Sayyiduna Abu Saeed al Khudri relates that the Prophet ﷺ said, 'The key to *salah* is purity, its consecration is *takbeer*, and its deconsecrating act is the *salam*. And there is no *salah* for one who does not recite *'Alhamdu lillah...'*(the opening chapter of the book) and a *surah* in an obligatory or other (prayer).'[90]

[85] Ibn al Turkumani 2/85.

[86] For a more detailed discussion of this topic see Chapter 5 in Part Three.

[87] al Muzzammil 73/20.

[88] Muslim 451, Bukhari 725.

[89] Muslim 394, Abu Dawood 822 and Ibn Hibban 1783.

[90] Tirmidhi 238. He adds that it is *hasan*.

If you are praying in a congregation then you should not read anything behind the Imam, especially whilst he is audibly reciting the Quran.

Allah says:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

And when the Quran is recited, listen to it attentively
and remain silent, that you may receive mercy.[91]

Sayyiduna Abu Hurairah ؓ says, 'The Prophet ﷺ turned around after a *salah* in which he had recited loudly. He enquired, "Has any one of you recited (behind me)?" A man replied, "I did." The Prophet ﷺ said, "I say: what is it with me? I am being contested for the Quran." After the people heard this from the Prophet ﷺ they stopped reciting with him (behind him) in those *salah* in which he would pray loudly.'[92]

Sayyiduna Abu Hurairah ؓ reports that the Prophet ﷺ said, 'The Imam has been appointed so that he may be followed. Thus, when he says the *takbeer*, you say it also, and when he recites remain silent.'[93]

Sayyiduna Abu Musa al Ash'ari ؓ says, 'The Prophet ﷺ taught us that "When you stand up for prayer one of you should lead the rest, and when the Imam recites remain silent."'[94]

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[91] al A'raaf 7/204.

[92] Malik 194. Ahmad 7760. Ibn Majah 849. Abu Dawood 826. Tirmidhi 312 and Nasai 919.

[93] Ahmad 9151. Also reported by Ahmad bin Manee' and Abd bin Humaid in their Musnads with a *saheeh sanad* as quoted by Bouseeree in *Misbah al Zujajah* Chapter 150, *hadeeth* 313. Narrated also by Ibn Majah 846, Abu Dawood 603, Nasai 921 & 922 and Tahawi 1/217. Imam Nimawi says that its *isnad* is *saheeh*. Allamah Abdul Hayy Luckhnawi categorically concludes in his *Imam al Kalam*, p165 that the *hadeeth* is authentic after quoting a number of *ulama* who have declared it *saheeh* including Imam Ahmad. For details of Allamah Abdul Hayy Luckhnawi's life, learning and works see the biographies section at the end of the book.

[94] Ahmad 19224, Muslim 404 (as part of a longer *hadeeth*), and Ibn Majah 847.

Abu Wail reports that Sayyiduna Abdullah bin Mas'ud ؓ was asked about reciting behind the Imam. He replied, 'Remain silent for the recitation (of the Imam). For indeed there is a duty in *salah* for which the Imam is sufficient for you.'[95]

Nafi' reports that when Sayyiduna Abdullah bin Umar ؓ would be asked, 'Should one recite behind the Imam?' he would reply, 'When one of you prays behind the Imam then the Imam's recitation is sufficient for him. When he prays alone he should recite.' Nafi' adds, 'Abdullah bin Umar ؓ would not recite behind the Imam.'[96]

Sayyiduna Jabir bin Abdullah ؓ relates that the Prophet ﷺ said, 'One who prays behind an Imam, the recitation of the Imam is sufficient for him.'[97]

The above *hadeeth* has also been reported from the Prophet ﷺ on the authority of the noble *Sahabah* Anas,[98] Abdullah bin Abbas,[99] Abu Hurairah,[100] Abu Saeed al Khudri,[101] Abdullah bin Umar,[102] Ali,[103] and Abu al Dardaa ؓ.[104]

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[95] Imam Muhammad in his *al Muwatta* 120 & 122, Ibn Abi Shaibah 3780, and Tahawi 1/217. Imam Nimawi says 369 that its *isnad* is *saheeh*.

[96] Malik 193.

[97] Imam Abu Hanifah as recorded in the *Musnad* of Khaskafi p307 and in *Jam'i al Masaneed* 1/334; Imam Muhammad in his *al Muwatta* 117 and in his *Kitab al Hujjah* 1/118 with an *isnad* declared *saheeh* by Hafidh Badr al Deen al Aini and Imam Nimawi 364. Also reported by Ibn Abi Shaibah 3802 with an *isnad* classified *saheeh* by Ibn al Turkumani 2/228; Ahmad 14233; Abd bin Humaid 1050; Ahmad bin Manee' with a *saheeh isnad* as quoted by Imam Nimawi 364; Ibn Majah 850; Tahawi 1/217 with an *isnad* declared *saheeh* by Hafidh Ibn al Humam as mentioned in the footnotes of *Sharh Maani al Athaar* 1/217; and Baihaqi 2897.

[98] Ibn Hibban in his *al Dhuafaa* 2/202.

[99] Daruqutni 1238 & 1252.

[100] Daruqutni 1229 & 1230.

[101] Tabarani in *al M'ujam al Awsat* as quoted by Hafidh Haithami 2/111. Hafidh Haithami says that the *sanad* contains Haroon al Abdi who is *matrook*.

[102] Daruqutni 1225.

[103] Daruqutni 1234.

[104] Daruqutni 1248.

Ahadeeth such as those above stressing the obligation of *Surah al Fatihah* are for the Imam or the individual, not the *muqtadi*. Imam Tirmidhi has quoted Imam Ahmad who commented on the above *hadeeth* (There is no *salah* for one ...) by saying 'This is if he is alone.' This is also the view of Imam Abu Hanifah, Imam Malik, Imam Abu Yusuf, Imam Muhammad, their followers and the clear majority of the *ulama*.[105]

Wahb bin Kaysan reports that he heard Sayyiduna Jabir bin Abdullah ؓ say, 'He who prays one *rak'ah* in which he does not recite *Surah al Fatihah* has in fact not prayed at all, unless he is behind an Imam.'[106]

When this recitation is finished, repeat the takbeer.

Abu Salamah relates that Sayyiduna Abu Hurairah ؓ would lead them in *salah*, and pronounce the *takbeer* whenever he rose or fell (into *ruk'u* or prostration). Having completed the *salah* he would turn around and say, 'Amongst you my *salah* is the closest to that of the Prophet ﷺ.'[107]

Sayyiduna Abdullah bin Mas'ud ؓ says, 'The Prophet ﷺ would say the *takbeer* at the time of each rising, descent, standing, and sitting, and so would Abu Bakr, Umar and Uthman ؓ.'[108]

And, without raising your hands

Alqamah reports that Sayyiduna Abdullah bin Mas'ud ؓ said, 'Should I not lead you in *salah* in the manner of the Prophet ﷺ?' He then prayed and did not raise his hands except in the beginning.[109]

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[105] See Chapter 4 in Part Three for further details on this topic.

[106] Malik 188 and Tirmidhi 313.

[107] Malik 168, Bukhari 752 and Muslim 392.

[108] Ahmad 3652, Darimi 1249, Tirmidhi 235 and Nasai 1149. Imam Tirmidhi says that it is a *hasan saheeh hadeeth*.

[109] Imam Abu Hanifah as recorded in *Jami'i al Masaneed* 1/355. Also reported by Ibn Abi Shaibah in his *al Musannaf* 2441 as well as his *Musnad* 323; Ahmad 3672, Abu

The above *hadeeth* has also been reported by Imam Nasai with the following wording: 'Should I not inform you of the *salah* of the Prophet ﷺ?' He then stood up and raised his hands once in the beginning. He did not raise them again.[110]

Sayyiduna Abdullah bin Mas'ud ؓ reports that the Prophet ﷺ would raise his hands at the time of the first *takbeer* and not raise them again.[111]

Sayyiduna Baraa bin Azib ؓ relates that when the Prophet ﷺ would begin *salah* he would raise his hands close to his ears and then not raise them again.[112]

Sayyiduna Abdullah bin Umar ؓ narrates that the Prophet ﷺ would raise his hands when beginning *salah* and then not raise them again.[113]

Dawood 748, Tirmidhi 257; Nasai in *al Mujtaba* 1058 and also in *al Sunan al Kubra* 645 & 1099; Abu Ya'laa 5040 & 5302, and Baihaqi 2531. Ibn Hazam 2/264, Ibn al Turkumani 2/113 and Imam Nimawi 402 have all declared the *hadeeth saheeh*.

[110] Nasai 1026. Muhaddith Dhafar Ahmad Uthmani says 814 that its narrators are those of both Bukhari and Muslim except Suwaid who is *thiqah* (authentic) and Aasim who is a *thiqah* narrator of Muslim.

[111] Tahawi 1/224 with two different *isnads*. Muhaddith Dhafar Ahmad Uthmani has discussed each narrator of both these *sanads* and proven that they are all authentic 3/71.

[112] Abdul Razzaq 2531, Ibn Abi Shaibah 2440, Abu Dawood 749; and Abu Ya'laa 1689, 1690, 1691 & 1692; and Tahawi 1/224. Allamah Anwar Shah al Kashmiri says as quoted by Muhaddith Yusuf al Binnouri 2/493, 'In short, this discussion of the topic from the angle of both *hadeeth* and historical data concludes that it is correct to use the *hadeeth* of Baraa (bin Azib) ؓ as evidence with the authentic additional wording (of 'he would not raise them again').

[113] Baihaqi in *al Khilafiyyat* as quoted by Hafidh Zailaee 1720. Muhaddith Yusuf al Binnouri 2/498 quotes Qadhi Abid Sindhi who says in *al Mawahib al Lateefah*, 'In my view this *hadeeth* is undoubtedly *saheeh*.' He also quotes 2/496 Allamah Anwar Shah al Kashmiri as saying, 'The *sanad* mentioned in the *takhreej* (*Nasb al Ra'yah* by Hafidh Zailaee) is *saheeh*.' For details of Hafidh Zailaee's life, learning and works see the biographies section at the end of the book.

Abbad the son of Sayyiduna Abdullah bin Zubair ؓ relates that when starting *salah* the Prophet ﷺ would raise his hands in the beginning and not raise them again at any time until he completed his prayer.[114]

Sayyiduna Abdullah bin Mas'ud ؓ says, 'I prayed behind the Prophet ﷺ, Abu Bakr, and Umar ؓ and they did not raise their hands except when beginning *salah*.'[115]

Aswad says, 'I prayed *salah* with Umar bin al Khattab ؓ and he did not raise his hands during any part of *salah* except in the beginning.' Abdul Malik (one of the narrators) says, 'I also observed Sh'abi, Ibrahim, and Ishaq not raising their hands except when beginning their *salah*.'[116]

Ibrahim al Nakhai says, 'Abdullah bin Mas'ud ؓ would not raise his hands in any part of *salah* except in the beginning.'[117]

Aasim bin Kulaib narrates from his father that Sayyiduna Ali ؓ would raise his hands at the first *takbeer* of *salah*. He would not raise them again after this.[118]

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[114] Baihaqi in his *al Khilafiyyat* as quoted by Hafidh Zailaee 1721. Allamah Anwar Shah al Kashmiri says as quoted in Ma'arif al Sunan 2/496, 'I have researced the narrators of its *isnad* and the conclusion of the research was that it is *saheeh*.' He also added, 'It is a *jayyid mursal hadeeth*.'

[115] Abu Ya'laa 5039, Daruqutni 1120, and Baihaqi 2534. Ibn al Turkumani says that this is a *jayyid* supporting narration. The *hadeeth* contains Muhammad bin Jabir bin Sayyar who has been declared weak by some, reliable by others. Muhaddith Dhafar Ahmad Uthmani 3/67 discusses his position at length before concluding that his *hadeeth* is at least *hasan*.

[116] Ibn Abi Shaibah 2454 and Tahawi 1/227. Imam Tahawi says that it is a *saheeh hadeeth*. Ibn al Turkumani says 2/109 that this *sanad* is *saheeh* according to the conditions of Muslim. Hafidh Ibn Hajar says in *al Dirayah* p113 that its narrators are authentic.

[117] Abdul Razzaq 2533-2535, Ibn Abi Shaibah 2443 and Tahawi 1/227. Imam Nimawi says that its *isnad* is *jayyid* (very good) and *mursal*.

[118] Imam Muhammad in his *al Muwatta* 109, Ibn Abi Shaibah 2442, Tahawi 1/225 and Baihaqi 2535. Hafidh Zailaee says that it is a *saheeh hadeeth* 1/406. Hafidh Ibn Hajar says in *al Dirayah* 1/113 that its narrators are authentic and Hafidh Badr al

Abu Ishaq says, 'The companions of both Abdullah bin Mas'ud and Ali ؓ would not raise their hands except in the beginning of *salah*.' Wakee' adds, 'And they would not raise them again.'[119]

Mujahid says, 'I prayed *salah* behind Ibn Umar ؓ, and he would not raise his hands in *salah* except at the time of the first *takbeer*.'[120]

Abdul Azeez bin Hakeem says, 'I saw Ibn Umar ؓ raise his hands to the level of his ears at the time of the first *takbeer* in the beginning of *salah*, and he did not raise them apart from this.'[121]

Husain bin Abdul Rahman relates, 'Amr bin Murrah and I visited Ibrahim al Nakhai. Amr said, "Alqamah bin Wail al Hadhrami narrated to me from his father ؓ that he prayed *salah* with the Prophet ﷺ. He saw him raise his hands when he said the *takbeer*, when he bowed into *ruk'u* and when he rose therefrom." Ibrahim replied, "I do not know. He may possibly not have seen the Prophet ﷺ pray except on that day and thus remembered this of him. (Otherwise) did Ibn Mas'ud ؓ and his companions not remember this of him? I have not heard it from any one of them. They would only raise their hands in the beginning of *salah* when saying the *takbeer*".'[122]

Deen al Aini says in *Umdat al Qari* as quoted by Imam Nimawi 404. 'The *isnad* of Aasim bin Kulaib's *hadeeth* is *saheeh* according to the conditions of Muslim.'

[119] Ibn Abi Shaibah 2446. Ibn al Turkumani says 2/115 that this is a great *saheeh sanad*.

[120] Ibn Abi Shaibah 2452 and Tahawi 1/225. Hafidh Badr al Deen al Aini says *Umdatul Qari* 5/273 that its *isnad* is *saheeh*.

[121] Imam Muhammad in *al Muwatta* 108.

[122] Imam Abu Hanifah as recorded in *Jam'i al Masaneed* 1/353, Imam Muhammad in his *al Muwatta* of which Muhaddith Dhafar Ahmad Uthmani says that its narrators are authentic (825). Also reported by Tahawi 1/224, Daruqutni 1108 and Baihaqi 2536.

Sayyiduna Jabir bin Samurah ﷺ says, 'The Prophet ﷺ came out to us saying 'Why is it that I see you raising your hands as though they are the tails of obstinate horses? Remain calm in *salah*.'[123]

Abu Bakr bin Ayyash says, 'I have not seen a single *faqeeh* do it: raise his hands at any time other that the first *takbeer*.'[124]

Muhaddith Dhafar Ahmad al Uthmani writes,

> 'This shows that the raising of the hands when bowing into *ruk'u* and when rising from it was most likely not practiced widely during the time of the *Tabi'un*, for Abu Bakr bin Ayyash was one of the foremost *Tab'i Tabieen*. Malik who was also a prominent *Tab'i Tabiee* says as is recorded in *al Mudawwanah al Kubra*, "I do not know of raising the hands in any *takbeer* of *salah*, neither whilst rising or bowing except in the beginning when he should raise his hands slightly."[125] Ibn al Qasim also says, "Raising the hands was weak in the view of Malik except in the beginning of *salah*." This also shows that the raising of the hands was generally not practiced during that time.'[126]

Imam Nimawi says:

> 'The *Sahabah* ﷺ and those who came after them differed in this regard. As for the four caliphs, the raising of the hands has not been proven from them except in the first *takbeer* of *tahreemah*. And Allah knows best.'[127]

After narrating the above *hadeeth* of Sayyiduna Abdullah bin Mas'ud ﷺ Imam Tirmidhi comments:

[123] Ahmad 20450 & 20522, Muslim 430, Abu Dawood 1000 and Nasai 1184. For a further explanation of this hadeeth see Chapter 6 in Part Three.

[124] Tahawi 1/228. Muhaddith Dhafar Ahmad Uthmani says 827, 'Its narrators are those of Bukhari except Ibn Abi Dawood and he is *thiqah* (authentic).' Muhaddith Yusuf al Binnouri says 2/494 that its *sanad* is strong. Abu Bakr bin Ayyash is one of the narrators of Bukhari and one of the teachers of Sufyan al Thawri, Ibn al Mubarak and Imam Ahmad.

[125] *al Mudawwanah al Kubra* 1/165.

[126] *I'ilaa al Sunan* 3/76.

[127] *Aathaar al Sunan* p215.

> 'There is a narration of the same meaning on the authority of Baraa bin Azib ﷺ. Abdullah bin Mas'ud's ﷺ *hadeeth* is *hasan*, and many of the Prophet's ﷺ learned companions are of the same view, i.e., the hands should not be raised during *salah* except once in the beginning. This is also the view of Sufyan al Thawri and the people of Kufah.'

Not raising the hands except in the beginning of *salah* was the known practice of Sayyiduna Abu Bakr, Sayyiduna Umar, Sayyiduna Ali and Sayyiduna Abdullah bin Mas'ud as well as many others from amongst the learned *Sahabah* ﷺ as mentioned by Tirmidhi above. It has also been reported from Sayyiduna Ibn Umar ﷺ and others. From amongst the *Tabi'un* it was the known practice of the companions of Sayyiduna Ali and Sayyiduna Ibn Mas'ud, Aswad bin Yazeed, Alqamah bin Qais, Ibrahim al Nakhai, Khaithamah, Qais bin Abi Hazim, Aamir al Sh'abi,[128] Abu Ishaq al Sabiee, Wakee', Aasim bin Kulaib, virtually all of the *fuqahah* and people of Kufah, and many in other cities. It is also the view and practice of Mughirah, Hasan bin Salih, Sufyan al Thawri, Hasan bin Hayy, Wakee, Ishaq bin Abi Israeel, Imam Abu Hanifah, Imam Malik, Imam Abu Yusuf, Imam Muhammad and their followers.[129]

Bow down into ruk'u.

Allah says in the Holy Quran:



Oh you who believe! Bow down and prostrate,
and worship your Lord.[130]

Grasping your knees with the fingers outspread, and keeping the back straight, not arching it, neither raising the head nor

[128] For the narrations describing the practice of the above *Tabi'un* see *al Musannaf* of Ibn Abi Shaibah 2444-2454.

[129] See Chapter 6 in Part Three for a detailed discussion of this topic.

[130] al Hajj 22/77.

lowering it. Ensure that your arms are also kept free of your body.[131]

Salim al Barrad relates in the longer *hadeeth* describing Sayyiduna Uqbah bin Amr's ؓ demonstration of the Prophet's ﷺ prayer[132] that 'When he performed the *ruk'u*, he placed his palms on his knees with his fingers slightly lower, and distanced his arms from his body until he was motionless'.[133]

Sayyiduna Ibn Abbas ؓ says, 'When the Prophet ﷺ would bow down into *ruk'u* (his back would be so straight that) if water was poured onto his back it would settle there.'[134]

Sayyiduna Abu Hurairah ؓ reports that once a man entered the *masjid* and performed his *salah* whilst the Prophet ﷺ was in the corner of the *masjid*. He then greeted the Prophet ﷺ. The Prophet ﷺ returned the greeting and said, 'Return and pray because you have not prayed.' The man went back, prayed and then greeted the Prophet ﷺ again. The Prophet ﷺ returned the greeting for a second time and said, 'Return and pray because you have not prayed.' On the third time the man said, 'Teach me.' The Prophet ﷺ said, 'When you stand for prayer, complete the *wudhu*, face the *qiblah*, pronounce the *takbeer*, and recite whatever Quran you may know. Then bow down until you are motionless in *ruk'u*. Now stand erect and then fall down and settle into prostration. Then rise from your prostration and sit motionless. Then fall down again and settle into prostration. Then rise until you stand up straight. Do this throughout your *salah*.'[135]

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[131] Unlike men, in *ruk'u*, women should tuck their arms into the body and not spread them outward. They should also simply place their hands over their knees with closed fingers, and not grasp them with the fingers spread wide open. See Chapter 13 in Part Three for details.

[132] See Chapter 1 in Part Three.

[133] Ahmad 16628, Darimi 1304, Abu Dawood 863 and Nasai 1036. Imam Nimawi says that its *isnad* is *saheeh*.

[134] Tabarani in *al M'ujam al Kabeer* and Abu Ya'laa as quoted by Hafidh Haithami 2/123 who adds that its narrators are authentic.

[135] Bukhari 6290 & 760.

Sayyiduna Abu Qatadah ؓ relates that the Prophet ﷺ said, 'The worst of all thieves is one who steals from his *salah*.' They asked, 'Oh Prophet of Allah! How does he steal from his *salah*?' He replied, 'He does not complete its *ruk'u* or *sujud*, and nor does he straighten his back in *ruk'u* or *sujud*.'[136]

The same *hadeeth* has also been reported on the authority of the noble *Sahabah* Sayyiduna Nu'man bin Murrah,[137] Sayyiduna Abu Hurairah,[138] and Sayyiduna Abu Saeed al Khudri ؓ.[139]

Sayyiduna Ali bin Shaiban ؓ (who was part of a delegation) reports: 'We came to the Prophet ﷺ and pledged our allegiance to him. We prayed behind him, and he noticed a man from the corner of his eye who was not straightening his back in *ruk'u* and *sujud*. When the Prophet ﷺ completed his *salah*, he said, "Oh Muslims! There is no *salah* for one who does not straighten his back in *ruk'u* and *sujud*."'[140]

Sayyiduna Abu Humaid, Sayyiduna Abu Usaid, Sayyiduna Sahl bin Sa'd and Sayyiduna Muhammad bin Salamah ؓ came together and discussed the *salah* of the Prophet ﷺ. Sayyiduna Abu Humaid said, 'I am the most knowledgeable of you about the *salah* of the Prophet ﷺ. When he would bow down into *ruk'u* he would place his hands upon his knees as though he was grasping them, and he would bend his arms and distance them from his sides.'[141]

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[136] Ahmad 11138, Darimi 1328, Ibn Khuzaimah 663, Tabarani in *al M'ujam al Kabeer* 3283 and Hakim 835. Hakim declared it *saheeh* and Dhahabi agreed. Hafidh Haithami also says that its narrators are those of Bukhari.

[137] Malik 401.

[138] Ibn Hibban 1885, and Hakim 836 who declared it *saheeh* and Dhahabi agreed.

[139] Abu Dawood Tayalisi 2219, Ahmad 11549, and Abu Ya'laa 1311.

[140] Ahmad 15862, Ibn Majah 871 and Ibn Hibban 1888. Imam Nimawi says that its *isnad* is *saheeh* (420).

[141] Tirmidhi 260. He adds that the *hadeeth* is *hasan saheeh*.

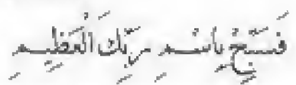
Sayyiduna Wail bin Hujr reports that when the Prophet would bow down into *ruk'u* he would spread his fingers wide, and when prostrating he would keep them together.[142]

The above *hadeeth* has also been narrated without the mention of the *sujud*.[143]

Sayyiduna Umar said, 'The knees are *sunnah* for you so grasp your knees.'[144]

Say tasbeeh for a minimum of three times .

Allah says in the Holy Quran:



Then hymn with praise the name of your Lord, the Most Great.[145]

Sayyiduna Uqbah bin Aamir al Juhani narrates, 'When the verse '*And praise the name of your Lord the most great*' was revealed to the Prophet, he said, 'Place this in your *ruk'u*.' And when the verse '*Praise the name of your Lord the Most High*' was revealed he said, 'Place this in your prostration.'[146]

Sayyiduna Hudhaifah says that he prayed *salah* with the Prophet who would read '*Subhana Rabbiyal Adheem*' (Praised be my Lord the Most Great) in his bowing of *ruk'u*, and '*Subhana Rabbiyal*

[142] Ibn Hibban 1917, Tabarani in *al M'ujam al Kabeer* as quoted by Hafidh Haithami 2/135; and Baihaqi 2695. Hafidh Haithami says that its *isnad* is *hasan*.

[143] Ibn Khuzaimah 594 and Hakim 814 who declared it *saheeh* and Dhahabi agreed.

[144] Tirmidhi 258 and Nasai 1034. Imam Tirmidhi says the *hadeeth* is *hasan saheeh*.

[145] al Waqi'ah 56/74.

[146] Abu Dawood Tayalisi 1000, Ahmad 16961, Darimi 1305, Ibn Majah 887, Abu Dawood 869, Abu Ya'laa 1738, Ibn Khuzaimah 670, Tahawi 1/235, Ibn Hibban 1895, Tabarani in *al M'ujam al Kabeer* 889, Hakim 818 and Baihaqi 2555. Imam Nawawi says that the *hadeeth* is *hasan* as quoted by Mulla Ali Qari in *al Mirqat*, and Imam Nimawi also declares it *hasan* (424).

A'alaa' (Praised be my Lord the Most High) in his prostration.[147]

Similar *ahadeeth* about the Prophet's own practice have been narrated on the authority of Sayyiduna Abu Bakrah[148] and Sayyiduna Jubair bin Mutim.[149]

Sayyiduna Abdullah bin Mas'ud relates that the Prophet said, 'When one of you bows down into *ruk'u* he should say '*Subhana Rabbiyal Adheem*' three times and this is the minimum, and when he falls into prostration he should say '*Subhana Rabbiyal A'alaa*' three times and this is the minimum.'[150]

It should be noted that whilst other *duaas* are also quoted in the *ahadeeth* for *ruk'u*, *sujud*, *qawmah*, and the beginning of *salah*, etc, the Imam and congregation should preferably only recite the above *tasbeeh* in *fardh salah*. Other *duaas*, those that are authentic, should be recited in *nafl salah* or when one is praying *fardh* alone.

And then rise again to the standing position (qiyam) saying 'Sami Allahu li man Hamidah (Allah hears those who praise Him)'. You should stand erect and say 'Allahumma Rabbana wa lakal Hamd' (Oh Allah, Our Lord! You are Praised).

Sayyiduna Abu Hurairah narrates that the Prophet said, 'When the Imam says "*Sami Allahu li man Hamidah*" say "*Allahumma Rabbana lakal Hamd*". For one whose above prayer coincides with that of the angels will have all his past sins forgiven.'[151]

[147] Ibn Majah 888, Nasai in *al Mujtaba* 1046 and in *al Sunan al Kubra* 634, Tahawi 1/235, and Ibn Hibban 1894. Imam Nimawi says that its *isnad* is *saheeh* (423).

[148] Bazzar as quoted by Hafidh Ibn Hajar in *Mukhtasar Zawaid al Bazzar* 384. Imam Nimawi says that its *isnad* is *hasan* (425).

[149] Bazzar as quoted by Hafidh bin Hajar in *Mukhtasar Zawaid al Bazzar* 383. Also reported by Tabarani in *al M'ujam al Kabeer* 1572 and in *Musnad al Shamiyyeen* 1359.

[150] Ibn Majah 890, Abu Dawood 886 and Tirmidhi 261.

[151] Bukhari 763 and Muslim 409.

Sayyiduna Abu Hurairah also ﷺ reports that when the Prophet ﷺ would intend to pray *salah*, he would pronounce the *takbeer* when standing and then when bowing into *ruk'u*. When he raised his back from *ruk'u* he would say *'Sami Allahu li man Hamidah'*, and then whilst standing he would say *'Rabbana lakal Hamd'*.'[152]

Both *'Allahumma Rabbana lakal Hamd'* and *'Rabbana lakal Hamd'* can be recited as shown above. It is also permissible to say *'Rabbana wa lakal Hamd'* and *'Allahumma Rabbana wa lakal Hamd'* as found in numerous *saheeh ahadeeth*. This last wording is preferable according to the Hanafi *ulama* and also according to Imam Malik as quoted by Ibn al Qasim.[153]

Members of the congregation should only say 'Rabbana..'

Sayyiduna Abu Hurairah ﷺ narrates that the Prophet ﷺ said, 'When the Imam says *'Sami Allahu li man Hamidah'* say *'Allahumma Rabbana lakal Hamd'*. For he whose above prayer coincides with that of the angels will have all his past sins forgiven.'[154]

Amir al Sh'abi says, 'The congregation behind the Imam will not say *'Sami Allahu li man Hamidah'*. They will only say *'Rabbana lakal Hamd'*.'[155]

Whilst standing in this position do not fasten your hands but leave them at your sides.

As part of a longer *hadeeth* it is reported that when Sayyiduna Ali ﷺ would stand up for prayer and say the *takbeer* he would place his right hand on his left wrist. He would remain like this <u>until</u> he bowed down into *ruk'u*.[156]

[152] Bukhari 756 and Muslim 392.

[153] *al Mudawwanah al Kubra* 1/168.

[154] Bukhari 763 and Muslim 409.

[155] Abu Dawood 849. Sh'abi is a *tabiee* and Ijli has said that the *marsal* narrations of Sh'abi are *saheeh*.

[156] Ibn Abi Shaibah 3940 and Baihaqi 2333.

Leaving the hands hanging at the side after *ruk'u* has always been the practice of the entire *ummah*. The method of fastening the hands at this time as adopted by certain people has never been mentioned by any of the *Sahabah* ﷺ in their narrations despite being so particular and diligent in their description of the Prophet's prayer ﷺ, and in turn this has never been quoted as being the practice of anyone from amongst the *Sahabah*, *Tabi'un* or *Tab' Tabieen* ﷺ.[157]

Then, repeating the takbeer and without raising your hands begin the prostration.

Allah says in the Holy Quran:



Oh you who believe! Bow down and prostrate,
and worship your Lord.[158]

Allow your knees to first touch the ground followed by the hands.

Sayyiduna Wail bin Hujr ﷺ says, 'I saw the Prophet ﷺ place his knees (on the ground) before his hands when he would prostrate, and lift up his hands before his knees when rising.'[159]

Khattabi,[160] Tibi, Ibn al Mundhir[161], and Ibn Sayyid al Naas al Ya'muri have all declared the above *hadeeth* of Sayyiduna Wail bin

[157] See Chapter 7 in Part Three for details.

[158] al Hajj 22/77.

[159] Darimi 1320, Ibn Majah 882, Abu Dawood 838, Tirmidhi 268, Nasai 1089, Ibn Khuzaimah 626, and Tahawi 1/255. Also reported by Ibn al Sakan in his *Saheeh* as quoted by Hafidh bin Hajar in *al Talkhees al Habeer* 1/254 no. 379. Narrated also by Ibn Hibban 1909, Hakim 822, Baihaqi 2628 and Baghawi 3/133 no 642. Imam Tirmidhi says that the *hadeeth* is *hasan ghareeb* and Hakim has declared it *saheeh* and Dhahabi agreed. This *hadeeth* has also been narrated with other chains. See Chapter 8 in Part Three for further details.

[160] As mentioned by Hafidh in *Fath al Bari* 2/370, and Baghawi in *Sharh al Sunnah* 3/135.

Hujr ؓ as more established and authentic than the *hadeeth* of Sayyiduna Abu Hurairah ؓ (discussed later in Chapter 8, Part Three) on the same subject.

This *hadeeth* is supported by the following narrations:

Sayyiduna Anas ؓ says, 'I saw the Prophet ﷺ say the *takbeer* and place his thumbs close to his ears. He bowed down into *ruk'u* until each of his joints became motionless, and then descended (into *sujud*) with the *takbeer*. His knees went before his hands.'[162]

Sayyiduna Abu Hurairah ؓ reports that the Prophet ﷺ said, 'When one of you falls down into *sajdah* he should begin with his knees before his hands and he should not descend in the manner of a camel.'[163]

Sayyiduna Abu Hurairah ؓ reports that the Prophet ﷺ said, 'When one of you falls down into *sajdah* does he do so in the manner of a camel?'[164]

Sayyiduna Sa'd bin Abi Waqqas ؓ says, 'We used to place our hands before our knees, then we were instructed to place our knees before our hands.'[165]

Kulaib narrates that when the Prophet ﷺ would prostrate his knees would fall to the ground before his hands.[166]

[161] In *al Awsat* 3/166.

[162] Hakim 822 and Baihaqi 2632. Hakim classified it *saheeh* and Dhahabi agreed with him. Hafidh Ibn al Humam quotes Ibn al Jawzi in *Fath al Qadeer* 1/287 as saying that all of its narrators are authentic.

[163] Ibn Abi Shaibah 2702, Abu Ya'laa 11/414 no 6540, Tahawi 1/255 and Baihaqi 2635.

[164] Abu Dawood 841, Nasai 1090 and Baihaqi 2636.

[165] Ibn Khuzaimah 828 and Baihaqi 2637. Hafidh Ibn Hajar says in *Fath al Bari* that two of its narrators are weak.

[166] Baihaqi 2630. This *hadeeth* is *mursal*.

Sayyiduna Hakeem bin Hizam ؓ says, 'I pledged to the Prophet ﷺ that I would not descend except whilst being upright.'[167]

Sayyiduna Ubayy bin Ka'b ؓ narrates that the Prophet ﷺ would fall down upon his knees and not lean.[168]

Aswad reports that Sayyiduna Umar ؓ would fall down on his knees.[169]

The same has been reported about Sayyiduna Umar ؓ by Alqamah[170] and Ibrahim al Nakhai.[171]

Ibrahim al Nakhai says, 'It has been remembered of Ibn Mas'ud ؓ that his knees would fall to the ground before his hands.'[172]

Abdullah relates that when his father (Muslim bin Yasaar)[173] would prostrate his knees would fall to the ground followed by his hands and then his head.[174]

Nafi' reports that when Ibn Umar ؓ would prostrate he would place his knees before his hands and when rising from the prostration he would raise his hands before his knees.[175]

Abu Ishaq relates that when the companions of Abdullah (bin Masood) ؓ would descend for *sujud* their knees would fall to the ground before their hands.[176]

[167] Ahmad 14888 and Nasai 1084.

[168] Ibn Hibban as quoted by Hafidh Haithami in *Mawarid al Dhumaan* 497.

[169] Ibn Abi Shaibah 2704.

[170] Tahawi 1/256. Imam Nimawi says 432 that its *isnad* is *saheeh*.

[171] Abdul Razzaq 2955.

[172] Tahawi 1/256. Muhaddith Dhafar Ahmad Uthmani says 3/35 that its *isnad* is *saheeh*.

[173] For details of his life and learning see the biographies section at the end of the book.

[174] Abdul Razzaq 2958 and Ibn Abi Shaibah 2706.

[175] Ibn Abi Shaibah 2705.

Mahdi bin Maimoon says, 'I saw Ibn Seereen place his knees before his hands.'[177]

Mugheerah says, 'I asked Ibraheem (al Nakhai) about a man who places his hands before his knees when falling down into *sujud*. He replied, "Only a fool or madman would do it."'[178]

Placing one's knees before the hands when falling into *sujud* is the known view and practice of Sayyiduna Umar bin al Khattab and Abdullah bin Mas'ud amongst the *Sahabah* ﷺ, Ibrahim al Nakhai, Abu Qilabah and Ibn Seereen of the *Tabi'un*, Imam Abu Hanifah, Imam Abu Yusuf, Imam Muhammad, Imam Shafiee, Imam Ahmad and their followers, Sufyan al Thawri, Ishaq, the majority of the *fuqaha* and all the people of Kufah. It has also been quoted from Ibn Wahb and is the view of Imam Malik as well according to the narration of Ibn Sh'aban. Imam Tirmidhi says after narrating the above *hadeeth* of Sayyiduna Wail bin Hujr ﷺ, 'This is the practice of most of the people of learning. They are of the view that a man should place his knees before his hands, and when rising he should lift his hands before his knees.'[179]

(Allow your) nose (to touch the ground) and finally the forehead which should be positioned between the two palms laid flat on the ground towards the qiblah.

Sayyiduna Wail bin Hujr ﷺ also says, 'I observed the Prophet ﷺ (praying *salah*), and when he prostrated he placed his hands close to his ears.'[180]

[176] Ibn Abi Shaibah 2711.

[177] Ibn Abi Shaibah 2709.

[178] Abdul Razzaq 2956 & 2957, Ibn Abi Shaibah 2707, and Tahawi 1/256. Muhaddith Dhafar Ahmad Uthmani says that its narrators are authentic (3/35).

[179] For a more detailed discussion of the topic refer to Chapter 8 in Part Three.

[180] Abdul Razzaq 2948, Tahawi 1/257 and Baihaqi 2692. Imam Nimawi says that its *isnad* is *saheeh* (438).

Abu Ishaq says, 'I asked Baraa bin Azib ﷺ "Where did the Prophet ﷺ place his face when prostrating?" He replied, "Between his palms."'[181]

Sayyiduna Wail bin Hujr ﷺ reports that when the Prophet ﷺ would prostrate he would do so between his palms.[182]

There are other *ahadeeth* which suggest that a person should place his hands close to his shoulders in *sujud*. Muhaddith Yusuf Binnouri explains in his commentary of Tirmidhi that the different narrations of the place of the hands in *sujud* are similar to those relating to the raising of the hands in the beginning of *salah*. They can be reconciled in the same manner and collectively taken to mean that in *sujud* the hands should be placed in such a way that the wrists are close to the shoulders, the fingertips are near the top of the ears and face is in between the palms.

Imam Tahawi also explains that those who raise their hands till their shoulders in the beginning of *salah* place the hands in the same way in *sujud*, and those who raise them till their ears in the beginning of *salah* place them close to their ears in *sujud* also.

Placing the face between the palms and keeping the fingers close to the ears in *sujud* is the view and practice of Imam Abu Hanifah, Imam Abu Yusuf, Imam Muhammad, Imam Ahmad and their followers.

Sayyiduna Wail bin Hujr ﷺ reports that when the Prophet ﷺ would bow down into *ruk'u* he would spread his fingers wide, and when prostrating he would keep them together.[183]

Sayyiduna Wail bin Hujr ﷺ narrates that when the Prophet ﷺ would prostrate he would keep his fingers (tightly closed) together.[184]

[181] Tirmidhi 271. He adds that the *hadeeth* is *hasan saheeh ghareeb*.

[182] Ahmad 18365.

[183] Ibn Hibban 1917, Tabarani in *al M'ujam al Kabeer* as quoted by Hafidh Haithami 2/135. Also reported by Baihaqi 2695. Hafidh Haithami says that its *isnad* is *hasan*.

Do not rest your forearms on the ground but keep them raised and away from the body.[185]

Sayyiduna Abdullah bin Malik bin Buhainah ﷺ reports that when the Prophet ﷺ prayed and then prostrated he would spread out his arms until the whiteness of his armpits became visible.[186]

Ummul Mu'mineen Maimoonah ﷺ says that when the Prophet ﷺ would prostrate (he would spread his arms so much that) if a small lamb wanted to pass under him it could do so.[187]

Sayyiduna Anas bin Malik ﷺ relates that the Prophet ﷺ said, 'Complete your prostrations, and let not one of you rest his forearms in the manner of a dog.'[188]

Sayyiduna Ibn Abbas ﷺ narrates that the Prophet ﷺ said, 'I have been instructed to prostrate on seven bones: on the forehead, and he also pointed to his nose; on the hands, on the knees, and on the balls of the two feet. And (I have also been instructed that) we do not gather our clothes and hair.'[189]

Sayyiduna Abu Humaid ﷺ relates that when the Prophet ﷺ would prostrate he would firmly rest his forehead and nose on the ground, distance his arms from his sides, and place his palms close to his shoulders.[190]

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[184] Ibn Khuzaimah 642 and Hakim 826. Hakim has declared it *saheeh* and Dhahabi agreed.

[185] During prostration men should allow for some space and distance between their stomachs and thighs, and arms and the side of the body, whilst women should press these limbs together. Men should also raise their arms off the ground and allow for some distance but women should let them cling to the ground. See Chapter 13 in Part Three for further details.

[186] Bukhari 383 and Muslim 495.

[187] Muslim 496.

[188] Bukhari 788 and Muslim 493.

[189] Bukhari 779 and Muslim 490.

[190] Tirmidhi 270. He adds that the *hadeeth* is *hasan saheeh*.

Also ensure that your thighs are not pressed against your abdomen and your toes are facing qiblah.

Sayyiduna Abu Humaid ﷺ reports as part of a longer *hadeeth* that when the Prophet ﷺ prostrated he would distance his thighs (from the upper torso), and would not let his abdomen touch any part of them.[191]

Again as part of a longer *hadeeth* Sayyiduna Abu Humaid al Saidee ﷺ reports that when prostrating he (the Prophet ﷺ) would place his hands without spreading them out or bringing them too close (to himself), and point his toes towards the *qiblah*.[192]

Say tasbeeh for a minimum of three times.

Allah says in the Holy Quran:

سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى

Hymn with praise the name of your Lord, the Most High.[193]

And then pronouncing the takbeer raise your head and sit upright, without sitting on the balls of your feet.

Sayyiduna Samurah ﷺ narrates that the Prophet ﷺ forbade *iqa'a*[194] in *salah*.[195]

Sayyiduna Abu Hurairah says, 'My beloved friend, the Prophet ﷺ advised me of three things and forbade three things. He forbade me

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[191] Abu Dawood 730.

[192] Bukhari 794.

[193] al A'laa 87/1.

[194] To place both the posterior and the hands on the floor and to raise the knees in front in the manner of a dog.

[195] Tabarani in *al M'ujam al Kabeer* 7/229 no 6957, Hakim 1005 and Baihaqi 2739. Hakim declared it *saheeh* and Dhahabi agreed.

from pecking like a cock, squatting in the manner of a dog, and looking around like a fox.'[196]

Sayyiduna Ali ﷺ says, 'The Prophet ﷺ said to me, "Oh Ali! I like for you whatever I like for myself and I dislike for you whatever I dislike for myself. Do not sit in an *iqa'a* position between the two *sajdahs*."'[197]

Anas bin Malik ﷺ reports that the Prophet ﷺ said to him, 'When you raise your head from *sujud* then do not sit in an *iqa'a* position as a dog sits. Place your posterior between your feet and firmly place the top part of your feet upon the ground.'[198]

Tawoos reports, 'We asked Ibn Abbas ﷺ about sitting (in the *iqa'a* position) on the two feet. He replied that it is *sunnah*. We said, "We view it as an affliction upon the foot." He replied, "Nay. It is the *sunnah* of your Prophet ﷺ."'[199]

Tawoos's son reports from his father that he saw Abdullah bin Umar, Abdullah bin Zubair, and Abdullah bin Abbas ﷺ sit in an *iqa'a* position.[200]

There is no contradiction here in the *ahadeeth*. As explained by Imam Baihaqi, Ibn al Salah, Imam Nawawi and others, *iqa'a* is of two kinds: the *iqa'a* of a dog, which is to place both the posterior and the hands on the floor and to raise the knees in front. It is this kind of *iqa'a* that has been prohibited in the *ahadeeth*. The second form of *iqa'a* is to sit on the balls of the feet keeping the knees on the ground, and to rest the posterior upon the heels. It is this second kind of *iqa'a*

[196] Ahmad 8044, Abu Ya'laa and Tabarani in *al M'ujam al Awsat* as quoted by Hafidh Haithami 2/80. Hafidh Haithami adds that the *isnad* of Ahmad is *hasan*.

[197] Ibn Majah 894, Tirmidhi 282 and Baihaqi 5790.

[198] Ibn Majah 896. Bouseeree says in *Misbah al Zujajah* Chapter 158, *hadeeth* 329, 'This is a *dhaeef isnad*.' He later adds that the *hadeeth* has a supporting narration reported by Tirmidhi on the authority of Sayyiduna Ali ﷺ.

[199] Muslim 536.

[200] Abdul Razzaq 3029. Imam Nimawi says that its *isnad* is *saheeh* (442).

that has been ascribed to the three *Sahabah* ﷺ in the above *hadeeth*. However, even this second form is only to be adopted at the time of need because under the general statement of the *ahadeeth* the *ulama* have described it as being *makrooh* also. The correct *sunnah* method of sitting between the two *sajdahs*, as described in the next *hadeeth* by Abdullah bin Umar ﷺ himself, is to sit on the left foot with the right foot erect.

Mughirah bin Hakeem relates that he saw Abdullah bin Umar ﷺ sit back from the two *sajdahs* in *salah* on the balls of his feet. When he ended his prayer, he mentioned this to him, upon which he replied, 'This is not the *sunnah* of *salah*. I only do this because I am ill.'[201]

This is the view of Imam Abu Hanifah, Imam Malik, Imam Abu Yusuf, Imam Muhammad, Imam Ahmad bin Hanbal, their followers and also that of Imam Shafiee as quoted by Baihaqi in *M'arifah al Sunan*.

And without leaning to any one side.

Sayyiduna Anas ﷺ reports that the Prophet ﷺ forbade *iqa'a* and *tawarruk* in *salah*.[202]

Abdullah bin Dinar reports that he had seen Abdullah bin Umar ﷺ with a man praying at his side. When the man sat down, he adopted the *tarabb'u* position (put out both legs to one side and sat on the ground) and crossed his feet. When Ibn Umar finished he disapproved of this. The man protested, 'But you do the same.' Abdullah bin Umar ﷺ said, 'I am ill.'[203]

Abdullah (the son of Sayyiduna Abdullah bin Umar ﷺ) reports that he used to see his father adopt the *tarabb'u* position when sitting in

[201] Malik 201.

[202] Ahmad 13025. Also reported by Bazzar as quoted by Hafidh Haithami 2/86. Narrated also by Baihaqi 2740. Suyuti has classified it *saheeh* in his *al Jam'i al Sagheer* 9333 and Muhaddith Yusuf Binnouri has also declared it *saheeh* 3/162.

[203] Malik 200.

salah. He said, 'So I did the same, and I was young at the time. Abdullah forbade me and said, "The *sunnah* of the prayer is that you keep your right foot vertical and lay down your left foot." I said to him, "But you do the same." He said, "My feet do not support me."'[204]

In the above *hadeeth* Sayyiduna Ibn Umar ؓ is not quoted as mentioning how a person should sit after spreading the left foot on the ground; by placing the posterior upon the ground or on the left foot? The following *hadeeth* clarifies this though:

Sayyiduna Abdullah bin Umar ؓ says, 'It is the *sunnah* of *salah* to raise the right foot and face it towards the *qiblah* with its toes, and to sit on the left foot.'[205]

You should sit with both your legs tucked in beneath you, the left foot spread out with the toes in the direction of the right foot which itself should be upright with the toes facing the qiblah. Both hands should be rested upon the thighs with the fingers facing the qiblah. This sitting posture is to be adopted throughout the salah. There is no difference in the manner of sitting for the second and last rak'ah or for the sitting between the two prostrations.[206]

Ummul Mu'mineen A'ishah ؓ reports that the Prophet ﷺ would begin his *salah* with the *takbeer*, and his recitation with '*Alhamdu lillahi Rabbil Aalameen*', and when he would bow down into *ruk'u* he would not raise his head nor lower it but keep it in between. Then when he would raise his head from *ruk'u* he would not prostrate until he had stood upright, and having raised his head from *sajdah* he would not prostrate again until he had sat upright. He would recite the *tahiyyah* after every two *rak'ah*, spread his left foot and raise erect his right foot. He would forbid the squatting of the devil, and that a man

[204] Malik 202.

[205] Nasai 1157 & 1158. Imam Nimawi says that its *isnad* is *saheeh* (458).

[206] Women should take out both their legs towards the right hand side of the body and rest on the posterior without raising their right foot. See Chapter 13 in Part Three for details.

should spread his arms upon the ground in the manner of animals. He would end his *salah* with the *salam*.[207]

Sayyiduna Wail bin Hujr ؓ reports, 'I prayed *salah* behind the Prophet ﷺ and said to myself "I will preserve the *salah* of the Prophet ﷺ." When he sat for *tashahhud* he spread his left foot upon the ground and sat on it, and placed his left palm upon his left thigh and his right arm upon his right thigh. He then shaped his fingers making a circle with the middle finger and the thumb and began praying with the other one (forefinger).'[208]

In another narration Sayyiduna Wail bin Hujr ؓ says, 'I arrived in Madinah and said to myself, "I will observe the prayer of the Prophet ﷺ." When he sat for *tashahhud* he spread his left foot, placed his left hand on his left thigh, and raised his right foot upright.'[209]

Sayyiduna Abdullah bin Umar ؓ says, 'It is the *sunnah* of *salah* to raise the right foot and face it towards the *qiblah* with its toes, and to sit on the left foot.'[210]

Adopting this posture in all the sittings of *salah* is the view and practice of Imam Abu Hanifah, Imam Abu Yusuf, Imam Muhammad, their followers, Sufyan al Thawri, Hasan bin Hayy, Ibn al Mubarak and all the people of Kufah. It is a narration of Imam Ahmad and has also been quoted from some Maliki *ulama*. After narrating the above *hadeeth* of Sayyiduna Wail bin Hujr ؓ Imam Tirmidhi says, 'This is the practice of the majority of the people of learning.'

Then repeating the takbeer, fall into the second prostration, and after having recited the tasbeeh as in the first prostration,

[207] Muslim 498.

[208] Saeed bin Mansoor as quoted by Imam Nimawi 457. Also reported by Tahawi 1/259. Imam Nimawi says that its *isnad* is *saheeh*. A similar narration has also been recorded by Abu Dawood Tayalisi 1020.

[209] Tirmidhi 292 and Tahawi 1/259. Imam Tirmidhi says the *hadeeth* is *hasan saheeh*.

[210] Nasai 1157 & 1158. Imam Nimawi says that its *isnad* is *saheeh* (458).

say the takbeer again and return to the standing position. Whilst standing up, ensure that you first lift your forehead and nose, followed by your hands and finally your knees. Do not support yourself on your hands.

Sayyiduna Ibn Umar ؓ reports that the Prophet ﷺ forbade that a man should support himself on his hands when rising in *salah*.[211]

Sayyiduna Ibn Umar ؓ also reports that the Prophet ﷺ forbade that a man should support himself on his hands in *salah*.[212]

Sayyiduna Wail bin Hujr ؓ says, 'I saw the Prophet ﷺ place his knees (on the ground) before his hands when he would prostrate, and lift up his hands before his knees when rising.'[213]

Sayyiduna Wail bin Hujr ؓ narrates (as part of a longer *hadeeth*), 'And when he (the Prophet ﷺ) would rise he would do so on his knees, and he would place his hands (for support) upon his thighs.'[214]

Sayyiduna Ali ؓ says, 'It is part of the *sunnah* of *fardh salah* that when a man rises in the first two rakah's he should not place his hands upon the earth for support unless he is an old man who cannot stand up without doing so.'[215]

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[211] Abu Dawood 992 and Baihaqi 2808. Muhaddith Dhafar Ahmad Uthmani says that its narrators are those of Bukhari except Muhammad bin Abdul Malik who is *thiqah* (810).

[212] Ibn Khuzaimah 692, Hakim 837 and Baihaqi 2807. Hakim declared it *saheeh* and Dhahabi agreed with him

[213] Darimi 1320, Ibn Majah 882, Abu Dawood 838, Tirmidhi 268, Nasai 1089, Ibn Khuzaimah 626, and Tahawi 1/255. Also reported by Ibn al Sakan in his *Saheeh* as quoted by Hafidh bin Hajar in *al Talkhees al Habeer* 1/254 no. 379. Narrated also by Ibn Hibban 1909, Hakim 822, Baihaqi 2628 and Baghawi 3/133 no 642. Imam Tirmidhi says that the *hadeeth* is *hasan ghareeb* and Hakim has declared it *saheeh* and Dhahabi agreed. This *hadeeth* has also been narrated with other chains. See Chapter 8 in Part Three for further details.

[214] Abu Dawood 839. The *hadeeth* is *munqati'* but all the narrators upto Abdul Jabbar are authentic as explained by Muhaddith Dhafar Ahmad Uthmani 811.

[215] Ibn Abi Shaibah 3998.

Ibrahim al Nakhai would disapprove of someone leaning on his hands when sitting in between the two *rakah's* or when rising.[216]

Standing up to another *rak'ah* without supporting oneself on the hands but placing them on the knees is the view and practice of Imam Abu Hanifah, Imam Abu Yusuf, Imam Muhammad, Imam Ahmad bin Hanbal, Imam Malik as mentioned by Ibn Abd al Barr al Maliki in his *al Tamheed*, Awzaee, Sufyan al Thawri, and Ishaq bin Rahuyah, and their followers. It has also been quoted from the noble companions Sayyiduna Umar, Sayyiduna Ali, Sayyiduna Abdullah bin Mas'ud, Sayyiduna Abdullah bin Umar and Sayyiduna Abdullah bin Abbas ؓ.

And do not adopt a sitting posture in between.

In the longer *hadeeth* of Sayyiduna Abu Hurairah ؓ about the man who did not complete his *salah* (who has been identified as Sayyiduna Khallad bin Rafi' ؓ the brother of Sayyiduna Rifaah bin Rafi' ؓ, the other narrator of this *hadeeth* apart from Sayyiduna Abu Hurairah ؓ) the Prophet ﷺ says to Sayyiduna Khallad ؓ, 'Then fall down into prostration until you are motionless, then rise and sit until you are motionless, then fall down prostrate again until you are motionless, then rise and stand straight. Do this throughout your *salah*.'[217]

The Prophet ﷺ does not mention any sitting after the second prostration but instructs him to stand up straight.

Abbas or Ayyash bin Sahl al Saidee reports that he was in a gathering where his father, who was a companion of the Prophet ﷺ, was present. In the gathering there was also Abu Hurairah, Abu Humaid al Saidee, and Abu Usaid ؓ. He relates a long *hadeeth* in which he mentions that 'He (the Prophet ﷺ) said the *takbeer* and prostrated. He then said the *takbeer* again and stood up but did not sit.'[218]

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[216] Abdul Razzaq 2961.

[217] Bukhari 6290 & 760.

[218] Abu Dawood 733 & 966. Imam Nimawi says that its *isnad* is *saheeh* (449). Also reported by Tahawi 4/354, Ibn Hibban 1863 and Baihaqi 2642.

Sayyiduna Abu Hurairah ﷺ says, 'The Prophet ﷺ would stand up on the balls of his feet in *salah*.'[219]

Nu'maan bin Abu Ayyash says, 'I have seen more than one of the companions of the Prophet ﷺ. When they raised their heads from the prostration in the first and third *rak'ah* they would stand up straight as they were and they would not sit.'[220]

Abdul Rahman bin Yazeed says, 'I observed Abdullah bin Mas'ud in *salah*, and saw him rise and not sit.' He adds, 'He would stand up on the balls of his feet in the first and third *rak'ah*.'[221]

Wahb bin Kaysan says, 'I saw Abdullah bin al Zubair ﷺ standing up on the balls of his feet when he had completed the second prostration.'[222]

Khaithamah and Nafi' both report that Abdullah bin Umar ﷺ would stand up on the balls of his feet in *salah*.[223]

Abu Atiyyah reports that Ibn Abbas and Ibn Umar ﷺ would do the same.[224]

Sh'abi says, 'Umar, Ali and the companions ﷺ of the Prophet ﷺ would stand up on the balls of their feet in *salah*.'[225]

Ubaid bin Abi al J'ad reports the same about Sayyiduna Ali ﷺ.[226]

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[219] Tirmidhi 288 and Baghawi 669.

[220] Ibn Abi Shaibah 3989. Imam Nimawi says that its *isnad* is *hasan* (451).

[221] Abdul Razzaq 2966 & 2967, Ibn Abi Shaibah 3979 & 3986, Tabarani in *al M'ujam al Kabeer* 9/266 no. 9327, and Baihaqi 2764. Hafidh Haithami says 2/136 that its narrators are those of Bukhari, and Baihaqi has also declared it *saheeh*.

[222] Ibn Abi Shaibah 3983 & 3984. Imam Nimawi says that its *isnad* is *saheeh* (453).

[223] Ibn Abi Shaibah 3980 & 3985.

[224] Abdul Razzaq 2968.

[225] Ibn Abi Shaibah 3982.

[226] Ibn Abi Shaibah 3978.

Zuhri says, 'Our Shaikhs would not do *mumayalah* (reel), meaning when one of them would rise from the second *sajdah* in the first *rak'ah* he would stand up as he was and not sit.'[227]

Rising straight to the second and fourth *rak'ah* without sitting down is the view and practice of Imam Malik, Imam Abu Hanifah, Imam Abu Yusuf, Imam Muhammad, Imam Ahmad, Ishaq bin Rahuyah, Awzaee, their followers and the majority of the scholars. Imam Ahmad also said, 'Most *ahadeeth* are upon this' (not sitting), and Athram says, 'I saw Ahmad rise upon the balls of his feet after the *sujud*. He did not sit before rising.' The same has been reported from many of the *Sahabah* ﷺ. After quoting the above *hadeeth* of Sayyiduna Abu Hurairah ﷺ, Imam Tirmidhi says, 'This is the practice of the people of learning. They prefer that a man stands up on the balls of his feet in *salah*.'

With this you will have completed your first rak'ah. All the remaining rak'aat of salah are to be performed in a similar manner, with the same recitations, movements and postures. However, in the remaining rak'aat you should not recite thanaa, and istiaadhah, nor should you raise your hands with any takbeer as you did in the beginning of the salah.

Sayyiduna Abu Hurairah ﷺ relates that when the Prophet ﷺ would rise for the second *rak'ah* he would begin the recitation with '*Alhamdu lillahi Rabbil Aalameen*' and would not remain silent.[228]

You should, however, recite basmalah before Surah al Fatihah at the beginning of each rak'ah. When you have completed your second prostration of the second rak'ah, do not stand up but adopt the sitting posture as before and recite the tashahhud.

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[227] Ibn Abi Shaibah 3987.

[228] Muslim 599.

Sayyiduna Abdullah bin Mas'ud ؓ relates, 'When we prayed behind the Prophet ﷺ we would say, "Peace (*al Salam*) be upon Allah." The Prophet ﷺ turned to us and said, "Indeed Allah is the one who is *al Salam* so you should say:[229]

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ
عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Imam Tirmidhi says, 'The *hadeeth* of Ibn Mas'ud ؓ has been narrated from him in more than one way. It is the most authentic *hadeeth* from the Prophet ﷺ regarding *tashahhud*, and it is the basis of the practice of most of the Prophet's ﷺ companions and the *Tabi'un* after them.'

Sayyiduna Abdullah bin Mas'ud ؓ also reports that it is *sunnah* to read the *tashahhud* silently.[230]

When you reach the words 'La ilaha' (there is no God) raise your index finger and tuck the middle, third and last finger into the palm, with the thumb and middle finger touching and forming a circle.

Sayyiduna Wail bin Hujr ؓ says, 'I saw the Prophet ﷺ make a circle with his thumb and middle finger, and lift the one next to it (the forefinger) praying with it in *tashahhud*.'[231]

Sayyiduna Abdullah bin al Zubair ؓ narrates that when the Prophet ﷺ sat praying (*tashahhud*) he would place his right hand upon his right thigh and his left hand upon his left thigh. He would point with his forefinger and place his thumb upon his middle finger, whilst

[229] Bukhari 6946, Muslim 402.

[230] Abu Dawood 986, Tirmidhi 291, Ibn Khuzaimah 706 and Hakim 838. Hakim declared it *saheeh* and Dhahabi agreed.

[231] Ibn Majah 912 and Nasai 1264. Bouseeree (Chapter 163, no. 336) and Imam Nimawi (464) have both declared the *hadeeth saheeh*.

his left hand would be grasping his knee.[232] And in the narration of Nasai, Abu Dawood and Ahmad, 'His gaze would not pass beyond his pointing.'[233]

Sayyiduna Abdullah bin Umar ؓ relates that when the Prophet ﷺ would sit in *salah*, he would place his right hand upon his knee and raise his forefinger praying with it, whilst his left hand would be spread out upon his left knee.[234]

Sayyiduna Numair al Khuzai ؓ relates that he saw the Prophet ﷺ seated in *salah*. He had placed his right arm upon his right thigh and raised his forefinger, having bent it slightly whilst praying.[235]

The index finger should only be raised once during the tashahhud at the time mentioned. It should not be raised at any other point nor should it be constantly moved.

Sayyiduna Abdullah Ibn al Zubair ؓ narrates that the Prophet ﷺ would point with his finger when he prayed and he would not move it.[236]

If this is a three or four rak'ah prayer, then you should recite no more than the above tashahhud and stand up for the third rak'ah.

Towards the end of a longer *hadeeth* about *tashahhud* Sayyiduna Abdullah bin Mas'ud ؓ reports that, 'If the Prophet ﷺ was in the middle of his *salah* he would stand up after having completed his *tashahhud*, and if he was at the end of his *salah* he would pray after

[232] Muslim 579 and Abu Dawood 988.

[233] Ahmad 15668, Abu Dawood 990 and Nasai 1275.

[234] Muslim 580, Tirmidhi 294 and Nasai 1269.

[235] Ahmad 15439, Abu Dawood 991, Nasai 1274 and Ibn Hibban 1943.

[236] Abu Dawood 989, Nasai 1270, Abu Awanah 2/226 (Dar al Ma'rifah edition, Beirut.), Baihaqi 2786 and Baghawi 676. Imam Nawawi has declared it *saheeh* in his *al Majm'u* 3/454.

his *tashahhud* whatever Allah wished him to pray and then say the *salam*.'[237]

Ummul Mu'mineen Aisha ﵂ reports that the Prophet ﷺ would not pray more than the *tashahhud* after two *rak'aat*.[238]

Sh'abi says, 'He who recites more than the *tashahhud* after two *rak'aat* should perform two *sajdahs* of sahw.'[239]

Hasan al Basri would say that one should not recite more than the *tashahhud* after two *rak'ah*.[240]

Not exceeding the *tashahhud* in *fardh* and *wajib salah* is the view of Imam Abu Hanifah, Imam Abu Yusuf, Imam Muhammad, Imam Malik, Imam Ahmad, their followers, Ishaq, Sh'abi, Ibrahim al Nakhai, and Sufyan al Thawri.

Imam Tahawi says, 'Whoever recites more than this, he has contravened the *ijmaa*, (consensus).'

Again whilst rising you should not support yourself on your hands but stand up directly. In the final two rak'aat of a fardh salah, you should only recite Surah al Fatihah.

Sayyiduna Abu Qatadah ﵁ narrates that the Prophet ﷺ would recite *Surah al Fatihah* and another *surah* in the first two *rak'aat* of *Dhuhr* and *Asr salah*, and at times he would (read loud enough and) allow us to hear a verse. In the second two *rak'aat* he would read only *Surah al Fatihah*.[241]

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[237] Ahmad 4369 and Ibn Khuzaimah 708. Hafidh Haithami says 2/142 that its narrators are authentic.

[238] Abu Ya'laa 7/337 no. 4373. Hafidh Haithami says 2/142, 'It seems that Ibn al Huwayrith (one of the narrators) is Khalid bin al Huwayrith who is authentic and the rest of the narrators are those of Bukhari.

[239] Ibn Abi Shaibah 3022.

[240] Ibn Abi Shaibah 3021.

[241] Bukhari 725 and Muslim 451.

After completing the second prostration of the final rak'ah you should again adopt the sitting posture and recite the tashahhud as before, followed by prayer and salutations upon the Prophet ﷺ as follows.

Abdul Rahman bin Abu Layla says, 'K'ab bin Ujrah ﵁ met me and said, "Should I not give you a gift that I have heard from the Messenger ﷺ?" I replied, "Of course. Give me this gift." He said, "We questioned the Prophet ﷺ saying, "Oh Apostle of Allah! How should the '*Salah*' (prayer) be made upon you, the people of the Prophet's household? Indeed Allah has already shown us how we are to send salutations upon you." He ﷺ replied, "Say:[242]

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ
مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

You should then recite one or more prayers ensuring that they are known authentic prayers from the Quran and hadeeth.

Sayyiduna Muawiyah bin al Hakam al Sulami ﵁ relates as part of a longer *hadeeth* that the Prophet ﷺ said, 'No speech of men is correct in this *salah*. It should only be *tasbeeh*, *takbeer* and the recitation of the Quran.'[243]

Sayyiduna Abdullah bin Mas'ud ﵁ says, 'A man should recite *tashahhud*, then send prayers and salutations upon the Prophet ﷺ, and then pray for himself.'[244]

Not making *duaa* in *salah* except with the words of the Quran and the *ahadeeth* or those that resemble them is the view of Imam Abu

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[242] Bukhari 3190 and Muslim 406.

[243] Ahmad 23250, Darimi 1502, Muslim 537, Abu Dawood 930 and Nasai 1218.

[244] Ibn Abi Shaibah 3026, Hakim 990. Dhahabi says of Hakim's *sanad*, 'according to the conditions of Bukhari and Muslim.' Also reported by Baihaqi 2879.

Hanifah, Imam Abu Yusuf, Imam Muhammad, their followers, Tawoos and Ibrahim al Nakhai.

After completing your prayers you should say 'Assalamu alaikum wa rahmatullah' once turning your head to the right and then a second time turning your head to the left. These final words end your salah.

Amir bin Sa'd relates from his father who said, 'I used to see the Prophet ﷺ do the *salam* to his right and left until I could see the whiteness of his cheek.'[245]

Sayyiduna Abdullah bin Mas'ud ﷺ says, 'The Prophet ﷺ would say the *takbeer* at the time of each descent, rising, standing and sitting, and he would do *salam* to his right and left (saying) *'Assalamu Alaikum wa Rahmatullah, Assalamu Alaikum wa Rahmatullah'* (turning so much that) the whiteness of his cheek could be seen. I saw Abu Bakr and Umar ﷺ do this also.'[246]

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[245] Muslim 582.

[246] Nasai 1319. Also narrated by the following without mentioning Sayyiduna Abu Bakr and Sayyiduna Umar ﷺ: Ahmad 3691, Ibn Majah 914, Abu Dawood 996 and Tirmidhi 295. Imam Tirmidhi also adds that the *hadeeth* is *hasan saheeh*.

Part Three

Miscellaneous Issues of *salah*

Chapter 1

Ahadeeth of the general description of salah.

Sayyiduna Abu Hurairah ﷺ narrates that when the Prophet ﷺ would stand up for *salah* he would say the *takbeer* when standing, then whilst bowing for *ruk'u*. He would then read '*Sami Allahu li man Hamidah*' (Allah has heard the one who praised him) when rising from *ruk'u*. Whilst standing he would say '*Rabbana lakal Hamd*' (Oh Allah! All praise belongs to you.) He would then say the *takbeer* when falling into prostration and again when rising. He would do this throughout the *salah* until he completed it. He would also say the *takbeer* when standing up from the sitting of the second *rak'ah*.[247]

Saeed bin al Harith reports that Abu Hurairah ﷺ was sick or absent so Abu Saeed al Khudri ﷺ led us in *salah*. He pronounced the *takbeer* loudly when he began his *salah*, when he bowed into *ruk'u*, when he said, '*Sami Allahu li man Hamidah*', when he raised his head from *sajdah*, when he prostrated, and when he stood up from the two *rak'aat* until he completed his *salah* in this manner. When he had finished it was said to him, 'The people have prayed differently to you.' He left and stood by the *mimbar* and said, 'Oh people! By Allah, I do not care whether your *salah* differs (from mine) or not. This is how I have seen the Prophet ﷺ pray.'[248]

Salim al Barrad says, 'We visited Abu Mas'ud Uqbah bin Amr ﷺ and asked him to show us the prayer of the Prophet ﷺ. He stood before us in the *masjid* and said the *takbeer*. When he performed the *ruk'u*, he placed his palms on his knees with his fingers slightly lower, and distanced his arms from his body until he was motionless. He then said, '*Sami Allahu li man Hamidah*' and stood still. Again he said the *takbeer* and fell into *sajdah*. He placed his hands on the floor, distanced his arms from his body until he was motionless, and then

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[247] Bukhari 756 and Malik 168.

[248] Ahmad 10756 and Bukhari 791.

raised his head and sat, still. He performed another *sajdah* in a similar manner, and then completed his prayer performing all four *rak'aat* in this way. He then said, "This is how we saw the Prophet ﷺ pray."[249]

Sayyiduna Abu Hurairah ؓ reports that a man once entered the *masjid* and performed his *salah* whilst the Prophet ﷺ was in the corner of the *masjid*. He then greeted the Prophet ﷺ. The Prophet ﷺ returned the greeting and said, 'Return and pray because you have not prayed.' The man went back, prayed and then greeted the Prophet ﷺ again. The Prophet ﷺ returned the greeting for a second time and said, 'Return and pray because you have not prayed.' On the third time the man said, 'Teach me.' The Prophet ﷺ said, 'When you stand for prayer, complete the *wudhu*, face the *qiblah*, pronounce the *takbeer*, and recite whatever Quran you may know. Then bow down until you are motionless in *ruk'u*. Now stand erect and then fall down and settle into prostration. Then rise from your prostration and sit motionless. Then fall down again and settle into prostration. Then rise until you stand up straight. Do this throughout your *salah*.'[250]

Muhammad bin Amr bin Ataa' reports that he was seated with a group of the Prophet's ﷺ companions. He says, 'We discussed the Prophet's ﷺ prayer. Abu Humaid al Saidee ؓ said, "I am the one amongst you who best remembers the Prophet's ﷺ prayer. I saw him raise his hands close to his shoulders when he said the *takbeer al tahreemah*. When he bowed down into *ruk'u* he would firmly grasp his knees and bend his back. When raising his head again he would stand straight until each joint would return to its original place. When prostrating he would place his hands without spreading them out or bringing them too close (to himself), and point his toes towards the *qiblah*. When sitting after the two *rak'aat* he would sit on his left foot and raise erect his right foot, and when sitting in the last *rak'ah* he

[249] Ahmad 16628, Darimi 1304, Abu Dawood 863 and Nasai 1036. Imam Nimawi says that its *isnad* is *saheeh* (414).

[250] Bukhari 6290 and 760.

would extend his left foot, raise the right foot and sit on his posterior."'[251]

Ummul Mu'mineen A'ishah ؓ reports that the Prophet ﷺ would begin his *salah* with the *takbeer*, and his recitation with '*Alhamdu lillahi Rabbil Aalameen*', and when he would bow down into *ruk'u* he would not raise his head nor lower it but keep it in between. Then when he would raise his head from *ruk'u* he would not prostrate until he had stood upright, and having raised his head from *sajdah* he would not prostrate again until he had sat upright. He would recite the *tahiyyah* after every two *rak'ah*, spread his left foot and raise erect his right foot. He would forbid the squatting of the devil, and that a man should spread his arms upon the ground in the manner of animals. He would end his *salah* with the *salam*.[252]

Abdul Rahman bin Ghanm reports that Abu Malik al Asha'ri ؓ summoned his family saying, 'Oh Asha'ris! Assemble and bring together your womenfolk and your children. I shall teach you the prayer of the Messenger ﷺ who led us in *salah* in Madinah.' They came together and brought with them their womenfolk and their children. He did the ablution and showed them how the Prophet ﷺ would wash. He performed his *wudhu* thoroughly, and when the shadow grew long and the shadow (of high noon) broke he stood up and gave the *adhan*. The men formed a row at the front, the children behind them and the women behind the children. He then read the *iqamah*, stepped forward, raised his hands, and said the *takbeer*. He silently read the opening chapter of the book and a *surah*, pronounced the *takbeer*, bowed down into *ruk'u* and said '*Subhanallahi wa bi Hamdihi*' three times. He then said, '*Sami Allahu li man Hamidah*' and stood upright. He said the *takbeer* and fell down into prostration, said the *takbeer* and raised his head, said the *takbeer* and fell down into *sujud*, then said the *takbeer* again and stood upright. Thus his *takbeers* in the first *rak'ah* were six. He also said the *takbeer* when he stood up for the second *rak'ah*. when he completed his *salah* he

[251] Bukhari 794.

[252] Muslim 498.

turned to his people and, facing them, said, 'Remember my *takbeer* and learn my *ruk'u* and *sujud*, for this is the prayer of the Messenger ﷺ with which he would lead us at this time of the day.'[253]

[253] Ahmad 22399. Imam Nimawi says that its *isnad* is *hasan* (450).

Chapter 2

The distance of the feet in salah.

Many *ahadeeth* have been narrated about the straightening of the rows and they include a number of different expressions to emphasise this point, such as the following narrations:

1. Sayyiduna Anas ﷺ narrates that **the Prophet ﷺ said, 'Pull your rows together, keep them close and keep your necks in line, for by He in Whose hands rests the soul of Muhammad, indeed I see the shayateen entering the gaps in the row as though they are small sheep.'**[254]

2. Sayyiduna Nu'maan bin Basheer ﷺ says, **'The Prophet ﷺ turned his face to the people and said thrice, 'Straighten your rows.' (He then said), 'By Allah, you will straighten your rows or Allah will make your hearts differ.' (Sayyiduna Nu'maan bin Basheer ﷺ continues), 'I saw each man join his shoulder with the shoulder of the person next to him, his knee with his knee, and his ankle with his ankle.'**[255]

3. Sayyiduna Anas bin Malik ﷺ reports that **the Prophet ﷺ said, 'Straighten your rows, for indeed I see you from behind my back.'** Sayyiduna Anas ﷺ says, **'We would join our shoulders and feet with the shoulders and feet of the person next to us.'**[256]

[254] Ahmad 13324, Abu Dawood 667 and Nasai 815.

[255] Ahmad 17962, Abu Dawood 662, Ibn Khuzaimah 160, Ibn Hibban 2173 and Daraqutni 1080.

[256] Bukhari 692.

Certain people, however, take some aspects of the above *ahadeeth* literally and insist on joining their ankles and feet with the person next to them throughout *salah*. Their understanding of the *ahadeeth* is at odds with that of the scholars of *hadeeth* and *fiqh*.

Imam Bukhari has narrated the above *hadeeth* of Sayyiduna Anas ؓ in a chapter which he has titled 'Chapter on joining the shoulders and feet in the row.' Hafidh Ibn Hajar says in his commentary of Bukhari, *Fath al Bari*, 'The meaning of this is to emphasise the straightening of the row and the filling of the gaps in between.'[257]

The *muhaddithun* and *fuqaha* have never taken these individual expressions literally but, as explained above by Hafidh Ibn Hajar, only as a general indication of the measures to be adopted in order to straighten and complete the rows **before** *salah*. They explain the actions of the *Sahabah* ؓ as being before *salah*. It is extremely difficult if not impossible to maintain this posture in *ruk'u*, *sajdah*, and *tashahhud*, and there is no evidence to suggest that, if practiced, it should be restricted only to the *qiyam*. In fact, even in *qiyam* it is extremely awkward and difficult to keep one's knee joined to that of the next person. It is precisely for the above reasons that the *mujtahid* Imams, the *muhaddithun* and the *fuqahah* of the ummah have never mentioned the joining of the knees and ankles as part of the posture or procedure of *salah*. They regard them as only a pre-*salah* measure to ensure the completion and straightening of the rows. So once the gaps have been filled, the row is straight and -where necessary- complete, one should adopt a natural posture and keep both feet apart at a comfortable distance.

[257] *Fath al Bari*, 2/268.

Chapter 3

The position of the hands in salah

Imam Tirmidhi says in his Sunan:

> 'Fastening the hands in prayer is the practice of the learned *Sahabah*, *Tabi'un* and *Tab' Tabieen*. They are of the view that the individual performing the prayer should place his right hand on his left. Some of them then believe that he should position them above the navel whilst others contend that they should be placed below the navel. All is permissible in their view.[258]

As described by Imam Tirmidhi, the exact position of the hands in *salah* is a point of difference among the scholars. The collection of *ahadeeth* on this topic contain references to both positions, and both methods have remained in practice from the time of the *Sahabah* ؓ till today. It is noteworthy that Imam Tirmidhi makes no mention of placing the hands on the chest as being the view or practice of anyone.

Ahadeeth on placing the hands below the navel.

1. Sayyiduna Wail bin Hujr ؓ says: **'I saw the Prophet ﷺ placing his right hand over his left in prayer, below the navel.'**[259]

Although this *hadeeth* with the additional wording of 'below the navel' is not to be found in the presently published version of Abu Bakr bin Abi Shaibah's *al Musannaf*, it is to be found in a number of

[258] Tirmidhi 252.

[259] Ibn Abi Shaibah 3938. Hafidh Qasim bin Qutlubughah says in his *takhreej* of the *ahadeeth* of *al Ikhtiyaar* that this *hadeeth* has a very good *sanad*. Allamah Hashim Sindhi also says in his *Dirham al Surrah* p84 that its *sanad* is strong. Imam Nimawi says that its *sanad* is *saheeh* (330). Shaikh Abu al Tayyib also says in his commentary of Tirmidhi 1/277 (published by al Matba' al Nidhami, Kanpur, India. 1299 AH) that this is a *hadeeth* which is *saheeh* in both *sanad* and text and is thus a basis for evidence.' Qadhi Abid Sindhi also says in *Tawali' al Anwaar* that its narrators are authentic.

different manuscripts of the work. Hafidh Qasim bin Qutlubughah has quoted this *hadeeth* with the above words from Ibn Abi Shaibah's *al Musannaf* in his *takhreej* of the *ahadeeth* of *al Ikhtiyaar* adding that it has a very good *sanad*. Allamah Hashim Sindhi also claims in his *Dirham al Surrah* that he has seen this *hadeeth* with the words 'below the navel' in two separate manuscripts of Abu Bakr bin Abi Shaibah's *al Musannaf*: the manuscript of Shaikh Muhammad Akram al Nasrpuri which he studied in Sindh, and the manuscript of Shaikh Abdul Qadir the Mufti of Makkah in his time which he studied in Makkah al Mukarramah.[260] Imam Nimawi writes that Allamah Qaim Sindhi also claims in his book *Fawz al Kiram* that he himself has seen the additional words in an authentic copy of *al Musannaf*.[261] These are thus a number of different copies of *al Musannaf* all of which contain the wording of 'below the navel.'

2. Sayyiduna Ali ﷺ says, '**It is part of the *Sunnah* of prayer to place the palm over the palm below the navel.**'[262]

3. Sayyiduna Abu Hurairah ﷺ says, '**The positioning of the hands upon the hands in prayer is below the navel.**'[263]

Although these are the words of Sayyiduna Ali and Sayyiduna Abu Hurairah ﷺ they are equivalent to the direct command of the Prophet ﷺ himself because, according to the view adopted by the majority of scholars, statements of the *Sahabah* such as 'we were commanded to do this', 'we were forbidden to do this' or 'it is *sunnah* to do so' are

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[260] *Dirham al Surrah*, p84.

[261] *Aathaar al Sunan*, p148.

[262] Ibn Abi Shaibah 3954, Ahmad 877, Abu Dawood 756, Daruqutni 1089 & 1090, Baihaqi 2341 & 2342. Reported also by Abu Hafs bin Shaheen in his *al Sunnah* and by Adani in his *Musnad* as mentioned by Allamah Hashim Sindhi in *Dirham al Surrah*, p32 quoting from *Kanz al Ummal*. Also narrated by al Razeen as quoted by the author of *Jami' al Fawaid*.

[263] Abu Dawood 758. Also reported by Ibn Battah as quoted by Allamah Hashim Sindhi in *Dirham al Surrah*, p36.

all to be placed in the category of a *marf'u hadeeth*.[264] It is inconceivable that the *Sahabah* ﷺ would make such categorical statements without having seen or heard something to the same effect from the Prophet ﷺ. In the light of this principle, the Hanbali scholar Ibn Qudamah concludes in his famous work *al Mughni*: 'This practice goes back to the *sunnah* of the Prophet ﷺ.'[265]

Some authors, quoting Imam Nawawi, have questioned the reliability of Abdur Rahmaan bin Ishaq, one of the narrators of the above two *hadeeth*. Imam Nawawi's assertion is that Abdur Rahmaan bin Ishaq is unanimously considered weak by the scholars of *Jarh* and *T'adeel*, (endorsement and disparagement of narrators). However, not all scholars agree and thus, commenting on this sweeping claim of Imam Nawawi, the author of *Bughyah al Almaee* says,

> 'This is *tahawwur* (hastiness in decision) on the part of Nawawi as is often the case with him in such instances. Otherwise, Hafidh Ibn Hajar says in *al Qawl al Musaddad*:[266]
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> 'Tirmidhi has declared his (Abdul Rahman bin Ishaq's) *hadeeth* to be *hasan*[267] (despite saying that the scholars had questioned his authenticity on account of his memory), and Hakim has classified a *hadeeth* transmitted through him to be *saheeh*. Ibn Khuzaimah has also narrated a *hadeeth* through him in his Saheeh although he has added that there is something in one's heart regarding Abdul Rahman.'[268]

Muhaddith Dhafar Ahmad Uthmani says in his *I'ilaa al Sunan*,

> 'No one has ever accused Abdul Rahman of lying, therefore he falls into the same category as Ibn Abi Layla, Ibn Lahi'ah and others. It is recorded in *Tahdheeb al Tahdheeb* that Bazzar said, 'His *Hadeeth* is not equivalent to the *Hadeeth* of a *Hafidh*.' Ijli says, 'He is weak but acceptable in *Hadeeth*: his *Hadeeth* can be recorded.' These

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[264] *Tadreeb al Rawi* 1/188.

[265] *al Mughni*, 2/23.

[266] *al Qawl al Musaddad* p35.

[267] Tirmidhi has in fact declared at least four *hadeeth* to be *hasan* all of which contain Abdul Rahman bin Ishaq al Kufi. *Hadeeth* numbers: 741, 2052, 3462, and 3563.

[268] *Bughyah al Almaee fi Takhreej al Zailaee* 1/314.

endorsements show that the *hadeeth* may be elevated to the rank of *hasan*.'[269]

Shaikh ul Hadeeth Moulana Muhammad Zakariyya confirms that they are *hasan* in his *Awjaz al Masalik* saying that the author of *Jam' al Fawaid* has quoted the *hadeeth*, ascribing it to Razeen, and not commented on its rank. He mentions that any *hadeeth* which he quotes in his book and then does not comment on its rank, will either be *saheeh* or *hasan*.[270]

It should also be remembered that even though Imam Nawawi's assertion that 'Abdul Rahman is unanimously considered to be *dhaeef* is incorrect (as clearly explained above) the Hanafi scholars do not rely entirely upon this *hadeeth* but argue that it is supported by the other narrations of the same meaning which lend it strength and authenticity.

4. Hajjaj bin Hasan said: **'I heard Abu Mijlaz say, or I asked him "How should I place my hands?" whereupon he replied, "He (the individual performing the prayer) should place the inside of his right palm on his left hand and position both of them below the navel."'**[271]

Abu Mijlaz was a famous *Tabiee* who passed away in Kufah in 109 AH. His own practice, as quoted by Baihaqi and Abu Dawood, was also to fasten his hands below the navel.

5. Ibrahim al Nakhai reports that **the Prophet ﷺ would rest one of his hands on the other in *salah*, humbling himself before Allah.** Imam Muhammad

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[269] *I'laa al Sunan* 2/193.

[270] *Awjaz al Masalik* 3/172.

[271] Ibn Abi Shaibah 3942. Ibn al Turkumani says 2/47 that it has been narrated with a very good *sanad*. Imam Nimawi (331) and Muhaddith Yusuf al Binnouri 2/44 both say that its *isnad* is *saheeh*. It has also been mentioned by Abu Dawood but without a *sanad* (757).

(the narrator of this *hadeeth*) says, **'He would place the palm of his right hand on his left wrist below the navel. The wrist would thus be in the middle of the palm.'**[272]

6. Ibrahim al Nakhai says, **'He (the individual performing the prayer) should place his right hand on his left, below the navel.'**[273]

The view of the four schools of fiqh

Hanafi

The author of *al Durr al Mukhtaar*, explaining the Hanafi position says: 'For men the hands should be below the navel.'

Maliki

Imam Malik has three narrations: 1) Not fastening the hands at all but letting them hang at the sides. This is the most famous ruling of his *madhhab*. 2) A choice of fastening or letting them hang at the sides. 3) Placing the hands above the navel but below the chest.

Shafiee

Imam Shafiee says that they should be placed above the navel but below the chest.[274] Imam Nawawi discusses this in his commentary of Muslim saying, 'This is the better known ruling of our *madhhab*'. He also says in *Sharh al Muhaddhab*, 'He should place them below his chest and above his navel. This is the correct and clear ruling (of our school).'

Imam Shafiee also has two other narrations but they are not well known: below the navel and on the chest.

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[272] Imam Muhammad in his *Kitab al Aathaar* 120.

[273] Ibn Abi Shaibah 3939 and Imam Muhammad in his *Kitab al Aathaar* 121. Imam Nimawi says that its *isnad* is *hasan* (332).

[274] Muhaddith Yusuf Binnori writes in his Arabic commentary of Tirmidhi, *M'aarif al Sunan*: 'In our knowledge there is no *hadeeth*, neither *marf'u* or *mawquf* that supports or suggests this detailed difference of above the navel but below the chest.'

Hanbali
Imam Ahmad bin Hanbal's view is that the hands should be fastened below the navel. This is his most famous narration and is adopted by virtually all the Hanbali *ulama*.

Ibn al Qayyim writes in his *Badai' al Fawaid* that Abu Talib said,

> 'I asked Ahmad bin Hanbal, 'Where should a man place his hands when praying?' He replied, 'Upon the navel or below it.'[275]

The Hanbali scholar of 18th century Arabia, Sheikh Muhammad bin Abdul Wahhab also says,

> 'He should then clasp his left wristbone with his right hand and place them below the navel. This signifies humbleness before his lord, the Almighty.'[276]

Shaikh ul Hadeeth Moulana Muhammad Zakariyya quotes the authors of *Nail al Maarib*, *al Anwaar* and *al Rawdh al Murabb'a* in his *Awjaz al Masalik* and then concludes,

> 'We learn from this that the preferred and secure narration amongst the Hanbali *ulama* is that of below the navel.'[277]

The Hanbali scholar Alaa al Deen al Mardawi writes in his *al Insaaf*,

> 'He should place his hands below his navel. This is the *madhhab* (of the Hanbalis), and upon this are the clear majority of the Hanbali *ulama*.'[278]

Imam Ahmad also has two other narrations: 1) Above the navel but below the chest. 2) A choice of any one the two positions without any special preference for either.

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275 *Badai' al Fawaid* 3/73.
276 *Kitab Adaab al Mashy ila al Salah*, second section on *fiqh*, p6.
277 *Awjaz al Masalik* 3/171.
278 *al Insaaf* 1/46.

Conclusion
The opinions of all Imams and *ulama* can therefore be summarised into three main positions:

- Above the navel but below the chest
- Below the navel
- Not fastening the hands at all, but letting them hang at the sides

Thus, in reality, there are only two positions of fastening the hands: above the navel and below it. No school of *fiqh* advocates the fastening of the hands on the chest.

To this end Ibn al Qayyim al Jawziyyah also writes in his *Badai' al Fawaid*, 'It is *makrooh* (undesirable) to place the hands on the chest in view of the narration that the Prophet ﷺ forbade *takfeer*, which is to place the hands on the chest.'[279]

Abu al Tayyib al Madani writes in his commentary on Tirmidhi that none of the four Imams adopted the practice of placing the hands on the chest.

Ahadeeth of placing hands upon the chest.

Following is an analysis of the *ahadeeth* often quoted for placing the hands upon the chest.

1. Sayyiduna Wail bin Hujr ﷺ says, **'I prayed with the Prophet ﷺ and he placed his right hand over his left on his chest.'**[280]

Imam Nimawi says, 'It's *isnad* is questionable and the additional wording 'on his chest' is inauthentic and not established.'

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279 *Badai' al Fawaid* 3/73.
280 Ibn Khuzaimah 479.

This *hadeeth* has been reported by Muammal bin Ismaeel from Sufyan al Thawri from Aasim bin Kulaib from Wail bin Hujr ﷺ. However it is only Muammal who reports these additional words from Sufyan al Thawri. Sufyan's other student, Abdullah bin al Waleed who also narrates this *hadeeth* from him does not include these words in his narration as recorded in Imam Ahmad's *Musnad*.[281]

The other narrators who report the *hadeeth* together with Sufyan al Thawri from Aasim bin Kulaib have also not included these words in their narrations. Observe the following list of narrators who have all reported the same *hadeeth* from Aasim bin Kulaib but none of them have included the additional words reported by Muammal bin Ismaeel.

- Sh'ubah, Abdul Wahid, and Zubair bin Muawiyah as in Imam Ahmad's *Musnad*.[282]
- Zaidah as in Imam Ahmad's *Musnad*, Darimi, Abu Dawood, Nasai and Baihaqi.[283]
- Bishr bin al Mufaddhal as in Ibn Majah, Abu Dawood and Nasai.[284]
- Abdullah bin Idrees as in Ibn Majah.[285]
- Salam bin Saleem as in Abu Dawood Tayalisi's *Musnad*.[286]

There are many other chains for this *hadeeth*, however, none contain this extra wording. Thus, it is clear that this is Muammal bin

[281] Ahmad 18392.
[282] Ahmad 18398, 18371 & 18397.
[283] Ahmad 18391, Darimi 1357, Abu Dawood 726, Nasai 889 and Baihaqi 2325.
[284] Ibn Majah 810, Abu Dawood 726 & 957, and Nasai 1265.
[285] Ibn Majah 810.
[286] Abu Dawood Tayalisi 1020.

Ismaeel's own erroneous addition to the *hadeeth*. Ibn al Qayyim al Jawziyyah also says in *I'laam al Muwaqqieen*, 'No one has said (upon the chest) apart from Muammal bin Ismaeel.'[287] Therefore, as Imam Nimawi has concluded in his *al Ta'leeq al Hasan*, this *hadeeth* with the additional wording of 'upon his chest' is extremely weak.

It is an accepted principle of *hadeeth* that if a certain authentic and reliable narrator contradicts other equally authentic or more reliable narrators in his wording of a *hadeeth* then his narration will be declared *shaadh* and will not be accepted. If this is the case with authentic narrators, then an irregular addition of the words 'upon the chest' cannot be accepted from a narrator who, although declared acceptable by some, errs excessively and is weak of memory like Muammal bin Ismaeel. Study the following observations of the scholars of *Jarh* and *T'adeel* about Muammal bin Ismaeel:

Abu Hatim says, 'He is *sadooq*, firm in *sunnah*, but one of many mistakes'.

Imam Bukhari says, 'Muammal is *munkar al hadeeth*'. (People who view Imam Bukhari as the ultimate authority in matters of *Hadeeth* should note his following statement: 'It is not permissible to narrate from anyone whom I have labelled *munkar al hadeeth*.'[288])

Dhahabi says in *al Kashif*,

> 'He is *sadooq*, firm in *sunnah*, but one of many mistakes. It was also said that he buried his books and narrated by heart and thus erred.'

Ibn Sa'd says, 'He is *thiqah*, though one of many mistakes.'

Yakub bin Sufyan says,

> 'Muammal Abu Abdul Rahman is a great sunni shaikh. I heard Sulaiman bin Harb praise him. Our shaikhs would advise us to take

[287] *I'ilaam al Muwaqqieen* 2/361.
[288] *Mizan al I'itidal*, 1/119.

his *hadeeth*, only that his *hadeeth* are not like the *hadeeth* of his companions. At times it is obligatory upon the people of knowledge to distance themselves from his narrations as he narrates *munkar ahadeeth* from even his authentic teachers. This is worse for had he narrated these *munkar ahadeeth* from weak authorities we would have excused him.'

Saji says,

'He errs excessively. He is *sadooq*, but one of many mistakes. He has errors that would take too long to be mentioned.'

Muhammad bin Nasr al Marwazi says,

'If Muammal alone relates a certain narration then it becomes obligatory to pause and research the *hadeeth* as he had a bad memory and erred excessively.[289]

Hafidh Ibn Hajar has made it clear in his *Fath al Bari* that there is *dh'af* (weakness) in Muammal bin Ismaeel's narrations from Sufyan.[290] The above *hadeeth* has this very chain of narration.

We must also bear in mind that Sayyiduna Wail Ibn Hujr ﵁, the very companion who narrates this *hadeeth*, was a resident of Kufa, and the practice of the people of Kufa was to fasten their hands below the navel. There is nothing to suggest that he contravened this practice. Sufyan al Thawri, from whom Muammal narrates this *hadeeth*, is himself of the view that the hands should be placed below the navel.[291]

Furthermore, there is another *hadeeth* narrated by Sayyiduna Wail ﵁ himself (quoted above) which says that he saw the Prophet ﷺ fasten his hands below the navel.

[289] See *Tahdheeb al Tahdheeb*.

[290] *Fath al Bari*, 9/297.

[291] Ibn Qudamah in *al Mughni* 2/23, and others as quoted by the author of *Baghyah al Almaee* 1/316.

2. Sayyiduna Hulb ﵁ relates, **'I saw the Prophet ﷺ turn from both his right and left and I also saw him place this upon his chest.'** Yahya (one of the narrators) described this as being the right hand upon the left above the wrist joint.[292]

The above *hadeeth* contains the words 'upon his chest'. This extra wording is not firmly established or confirmed, because of all the narrators who report this *hadeeth* from Simak, only one reports this extra wording.

Observe the following narrations of the same *hadeeth* without the extra wording of 'upon his chest'.

- Abu al Ahwas reports from Simak bin Harb from Qabeesah bin Hulb from his father that the Prophet ﷺ would lead us in prayer and would clasp his left hand with his right.[293]

- Shareek reports from Simak from Qabeesah bin Hulb from his father who says (towards the end of a longer *hadeeth*), 'I saw him place one of his hands on the other and I also saw him turn once towards his right and once towards his left.'[294]

- Wakee reports from Sufyan from Simak bin Harb from Qabeesah bin Hulb from his father who says, 'I saw the Prophet ﷺ place his right hand upon his left in prayer and I also saw him turn away from both his right and left.'[295]

- Daruqutni narrates from Abdul Rahman bin Mahdi and Wakee', from Sufyan from Simak bin Harb from Qabeesah bin

[292] Ahmad 21460. Allamah Hashim Sindhi says in *Dirham al Surrah* p113 that both Simak bin Harb and Qabeesah (two of the narrators of this *hadeeth*) have been disparaged by some of the *ulama* of *jarh* and *t'adeel*.

[293] Ibn Abi Shaibah 3934, Ahmad 21467, Ibn Majah 809 and Tirmidhi 252. Imam Tirmidhi adds that it is a *hasan hadeeth*.

[294] Ahmad 21464.

[295] Ahmad 21461 & 21475.

Hulb from his father who says, 'I saw the Prophet ﷺ place his right hand upon his left in prayer.'[296]

The above narrations all clearly show that the wording 'upon his chest' is an unreliable addition on the part of one of the reporters and therefore this particular narration is *shaadh*.

Imam Nimawi adds in his *al T'aleeq al Hasan*:

> 'I have a suspicion that the wording of this *hadeeth* has mistakenly been changed by a writer. The correct words would appear to be "*Yadhau hadhihi ala hadhihi*", i.e., "he would place this hand upon this hand", and not "*hadhihi ala sadrihi*", i.e., "this hand upon his chest". Only this wording would be in agreement with the narrators own interpretation of the *hadeeth* as is stated in the narration "Yahya described this as being the right hand upon the left above the wrist joint". This would also tally with all the other narrations of this *hadeeth* that do not contain the wording "upon the chest", and would also explain why the following authors have not included this narration in their comprehensive books: Haithami in his *Majm'a al Zawaid*, Suyuti in his *Jam' al Jawam'i*, and Ali al Muttaqi in his *Kanz al Ummal*. And Allah knows best.'[297]

The author of *Awn al M'abud* also admits that Yahya's commentary does not fit the wording of the *hadeeth*.

3. Taawoos narrates that **The Messenger of Allah ﷺ used to place his right hand over his left, and then clasp them firmly on his chest during prayer.**[298]

Imam Nimawi has declared this *hadeeth* to be weak.[299]

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[296] Daruqutni 1087.

[297] *al T'aleeq al Hasan* 1/145.

[298] Abu Dawood 759.

[299] *al T'aleeq al Hasan* 1/145. Allamah Hashim Sindhi says in *Dirham al Surrah* p27 that the authenticity of two of its narrators has been disputed: Sulaiman bin Musa and Haitham bin Humaid.

This *hadeeth* is *mursal*, and its *isnad* contains Sulaiman bin Musa who has been classified as weak by some scholars. Bukhari claims that he has *munkar* narrations. Nasai says that he is not strong in *Hadeeth*. Hafidh says in *al Taqreeb*, 'He is a *sadooq* and *faqeeh*. There is some (*leen*) 'weakness' in his *hadeeth*.' Furthermore, Abu Dawood has recorded the same narration in his *Maraseel* but with a different wording. Instead of 'he clasped them firmly on his chest' that narration reads 'he entwined the fingers of his hands on his chest'.[300]

This *hadeeth* is also *mursal* and although *mursal* narrations are not readily accepted by others, the Hanafi *ulama* consider them to be evidence. Therefore, as some have pointed out, this narration is binding on us. However, we say that the *saheeh hadeeth* of Sayyiduna Wail bin Hujr ؓ narrated by Ibn Abi Shaibah takes precedence and the *ahadeeth* of Sayyiduna Ali and Sayyiduna Abu Hurairah ؓ are more acceptable to us because they explicitly mention the *sunnah* being below the navel. Tawoos's words 'he would' cannot match the words of the companions 'it is *sunnah*'. Also as mentioned earlier the very wording of Tawoos's *hadeeth* is in dispute. Moreover, Tawoos's *mursal* narration is opposed by the *mursal* narrations of Ibrahim al Nakhai and Abu Mijlaz.

Imam Nimawi writes in *Aathaar al Sunan* that there are other *ahadeeth* about placing the hands on the chest but they are all weak. Of these he mentions the following:

4. Sayyiduna Wail bin Hujr ؓ narrates, **'I was present with the Prophet ﷺ. He rose, went towards the *masjid* and entered the mihraab. He raised his hands with *takbeer* and then placed his right hand over his left upon his chest.'**[301]

Imam Nimawi says,

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[300] *Maraseel Abi Dawood*, p85.

[301] Baihaqi 2335.

'Its *isnad* is extremely weak. Dhahabi has said about Muhammad bin Hujr in *Mizaan* that he has *munkar* narrations. Bukhari has said that there is a question about him. (Bukhari often uses this expression to describe the weakness of a narrator.) Ibn al Turkumani says, "The mother of Abdul Jabbar is the mother of Yahya. I do not know her name or her details (grade of reliability)." Saeed bin Abdul Jabbar is also weak. Dhahabi quotes Nasai in his *Mizaan* as saying that Saeed bin Abdul Jabbar is not strong. Hafidh bin Hajar says in *Taqreeb*, "Saeed bin Abdul Jabbar al Hadhrami al Kufi is weak."'[302]

5. Aqabah bin Sahban reports that **Sayyiduna Ali, commenting on the verse (So pray unto thy Lord, and sacrifice) explained, that this means to place the right hand upon the middle of the left upon the chest.**'[303]

Ibn al Turkumani says that both the *sanad* and the text of this narration are *mudhtarib*.[304]

6. Abu al Jawza reports from Sayyiduna Ibn Abbas that he said of the verse **(So pray unto thy Lord, and sacrifice.): This means placing the right hand upon the left in prayer, on the chest.**[305]

Imam Nimawi has declared the *isnad* of this narration to be weak. He says,

'Rawh bin al Musayyab is *matrook* (abandoned). Ibn Hibban says that Rawh Ibn al Musayyab narrates and ascribes fabricated traditions

[302] *al T'aleeq al Hasan* 1/145.
[303] Baihaqi 2337.
[304] *al Jawhar al Naqiyy* 2/46.
[305] Baihaqi 2339. Allamah Hashim says in *Dirham al Surrah* p28, 'The *hadeeth* is weak on two accounts: because it is *munqati'* and also because three of its narrators, Amr, Yahya and Rawh are weak. So this should be considered. Furthermore, the authors of *al Muheet al Burhani* and *Majm'a al Bahrain* have narrated a *marf'u hadeeth* from Ibn Abbas with the words 'It is part of *sunnah* to place the right hand upon the left below the navel in *salah*.'

even to reliable authorities. It is not permissible to narrate from him. Ibn Adiyy says that his narrations are not preserved.'[306]

The *sanad* also contains a third narrator, Amr bin Malik al Nakri. Ibn al Turkumani writes of him in *al Jawhar al Naqiyy* saying,

'Ibn Adiyy has said that Amr al Nakri is *munkar al Hadeeth* even when narrating from reliable authorities. He plagiarised narrations and Abu Ya'la al Mawsili has declared him *dhaeef*.'[307]

The correct tafseer of this verse

Ibn Jareer al Tabari, quoting the *tafseer* of the *ulama* which he states is the most correct, writes:

'The meaning of this verse is that 'Oh Prophet of Allah! Make all your prayers sincere for the sake of your Lord, without any share for other false gods and deities, and also make all your sacrifices solely for the sake of your Lord without any share for other idols.'[308]

Ibn Katheer has also quoted these words of Ibn Jareer al Tabari adding that the explanation given by him is extremely good.

7. Ibn Jarir al Dhabbiyy reports from his father who said, 'I saw Ali **clasping his left hand with his right on the wrist, above the navel.**'[309]

Imam Nimawi writes in *Aathar al Sunan* that the additional wording 'above the navel' is not authentic and established. The same *hadeeth* has been narrated in *al Safinah al Jaraidiyyah* on the authority of Muslim bin Ibrahim, one of Bukhari's shaikhs, in *al Musannaf* of Abu Bakr bin Abi Shaibah,[310] and in Bukhari[311] in *muallaq*, abridged form. However, none of these narrations contain the extra wording 'above the navel'. The only narrator to include this

[306] *al T'aleeq al Hasan* 1/146.
[307] *al Jawhar al Naqiyy* 2/47.
[308] Ibn Jareer al Tabari in his Tafseer 12/724.
[309] Abu Dawood 757.
[310] Ibn Abi Shaibah 3940 & 8722.
[311] In the chapters relating to actions in *salah*.

additional wording in the *hadeeth* is Abu Badr Shuja' bin al Walid narrating from Abu Talut Abdus Salam bin Abi Hazim. Shuja' has been considered reliable by some, but Abu Hatim says of him as quoted by Hafidh Ibn Hajar in his introduction (to *Fath al Bari*), and by Dhahabi in his *Mizan* that 'He is weak in *hadeeth*; a sheikh who is not strong and therefore, his word cannot be acceptable in evidence, although he has *saheeh ahadeeth* from Muhammad bin Amr bin Alqamah.' Hafidh Ibn Hajar also says in his *Taqreeb*, 'He is pious, *sadooq* and he has mistakes.'[312]

Furthermore, above the navel does not mean 'upon the chest.'

[312] *al T'aleeq al Hasan* 1/146.

Chapter 4

The recitation of Surah al Fatihah

There are a great many *ahadeeth* that emphasise the importance of reciting *Surah al Fatihah* in *salah*, such as that reported by Sayyiduna Ubadah bin Samit ﷺ that **the Prophet ﷺ said, 'There is no *salah* for one who does not recite 'the opening chapter of the book.'**[313]

As clarified by the *muhaddithun*, this *hadeeth* and other similar *ahadeeth* narrated by a number of companions all relate to the Imam and the individual performing *salah*. It is compulsory for them to pray *Surah al Fatihah*. As for those praying behind an Imam in the congregation, they are not obliged to pray as the Imam's recitation is sufficient for them. Imam Tirmidhi has quoted Imam Ahmad who commented on the *hadeeth* (There is no *salah* for one ......) by saying 'This is if he is alone.' However, some people insist that these *ahadeeth* are also for those who are in a congregation and that they must recite *Surah al Fatihah* behind the Imam in every *salah*. This approach is problematic because there are many similar *ahadeeth* of the same category which only mention the general obligation of recitation without specifying any *surah*, as well as many other narrations which make it obligatory to recite *Surah al Fatihah* and more. It is obvious that such *ahadeeth* are not for the members of the congregation but only for the Imam and the individual. We cannot say that the congregation is obliged to recite *Surah al Fatihah* and another *surah* behind the Imam, especially when he is also reciting out aloud.[314] The fact is that the members of the congregation are not obliged to pray at all as the Imam's recitation is sufficient for them. Some of the *ahadeeth* related to the aforementioned points are quoted below.

[313] Bukhari 723 and Muslim 394.
[314] The prohibition of reciting behind the Imam whilst he is reciting has been covered in the main text.

General recitation.

Allah says:

فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ

Thus, recite whatever may be possible from the Quran.[315]

1. Sayyiduna Abu Hurairah ؓ narrates as part of a longer *hadeeth* that **the Prophet ﷺ said, 'There is no *salah* without any recitation.'**[316]

2. In the longer *hadeeth* of Sayyiduna Abu Hurairah ؓ about the one who prayed incompletely,[317] **the Prophet ﷺ says, 'When you stand for prayer, pronounce the *takbeer*, and recite whatever Quran you may know.'**[318]

Recitation of Surah al Fatihah and more.

1. Sayyiduna Abu Saeed al Khudri ؓ says, **'We have been commanded to read the 'opening chapter of the book' and whatever else may be possible from the Quran.'**[319]

2. Sayyiduna Ubadah bin Samit ؓ reports that **the Prophet ﷺ said, 'There is no *salah* for one who does not recite the mother (essential chapter *al Fatihah*) of the book and more.'**[320]

[315] al Muzzammil 73/20.

[316] Ahmad 8015 and Muslim 396.

[317] See Chapter 1 in Part Three.

[318] Bukhari 6290 & 760.

[319] Ahmad 10615, Abu Dawood 818, Abu Ya'laa 2/417 no. 236, and Ibn Hibban 1787. Imam Nimawi says that its *isnad* is *saheeh* (350). Shawkani quotes Ibn Sayyid al Naas in *Nail al Awtaar* 2/218 as saying about the above *hadeeth* of Abu Dawood, 'Its *isnad* is *saheeh*, and its narrators are authentic.'

[320] Muslim 394, Abu Dawood 822 and Ibn Hibban 1783.

3. Sayyiduna Abu Saeed al Khudri ؓ relates that the Prophet ﷺ **said, 'The key to *salah* is purity, its consecration is *takbeer*, and its deconsecrating act is the *salam*. And there is no *salah* for one who does not recite "*Alhamdu*..." (the opening chapter of the book) and a *surah* in an obligatory or other (prayer).'**[321]

Ahadeeth such as those mentioned above which stress the obligation of *Surah al Fatihah* (or more) are for the Imam or the individual praying alone, not the *muqtadi* praying behind someone. Imam Tirmidhi has quoted Imam Ahmad who commented on the above *hadeeth* (There is no *salah* for one ...) by saying 'This is if he is alone.' This is also the view of Imam Abu Hanifah, Imam Malik, Imam Abu Yusuf, Imam Muhammad, their followers and the clear majority of the *ulama*.

Recitation behind the Imam whilst he is also reading out aloud.

Allah says:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

And when the Quran is recited, listen to it attentively and remain silent, that you may receive mercy.[322]

1. Sayyiduna Abu Hurairah ؓ says, **'The Prophet ﷺ turned around after a *salah* in which he had recited loudly. He enquired, "Has any one of you recited (behind me)?" A man replied, "I did." The Prophet ﷺ said, "I say: what is it with me? I am being contested for the Quran." After the people heard this from the Prophet ﷺ they stopped reciting with him (behind him) in those *salah* in which he would pray loudly.'**[323]

[321] Tirmidhi 238. He adds that it is *hasan*.

[322] al A'raaf 7/204.

[323] Malik 194, Ahmad 7760, Ibn Majah 849, Abu Dawood 826, Tirmidhi 312 and Nasai 919.

2. Sayyiduna Abu Hurairah ؓ reports that **the Prophet ﷺ said, 'The Imam has been appointed so that he may be followed. Thus, when he says the *takbeer*, you say it also, and when he recites remain silent.'** [324]

3. Sayyiduna Abu Musa al Asha'ree ؓ says, '**The Prophet ﷺ taught us that "When you stand up for prayer then one of you should lead the rest, and when the Imam recites remain silent."**'[325]

4. Abu Wail reports that Sayyiduna Abdullah bin Mas'ud ؓ was asked about reciting behind the Imam. He replied, '**Remain silent for the recitation (of the Imam). For indeed there is a duty in *salah* for which the Imam is sufficient for you.**' [326]

5. Nafi' reports that when Sayyiduna Abdullah bin Umar ؓ would be asked, '**Should one recite behind the Imam?**' he would reply, '**When one of you prays behind the Imam then the Imam's recitation is sufficient for him. When he prays alone he should recite.**' Nafi' adds, '**Abdullah bin Umar ؓ would not recite behind the Imam.**'[327]

[324] Ahmad 9151. Also reported by Ahmad bin Manee' and Abd bin Humaid in their Musnads with a *saheeh sanad* as quoted in *Misbah al Zujajah* Chapter 150, *hadeeth* 313. Narrated also by Ibn Majah 846, Abu Dawood 603, Nasai 921 & 922 and Tahawi 1/217. Imam Nimawi says that its *isnad* is *saheeh*. Imam Abdul Hayy al Luckhnawi categorically concludes in his *Imam al Kalam* p165 that the *hadeeth* is authentic after quoting a number of *ulama* who have declared it *saheeh* including Imam Ahmad.

[325] Ahmad 19224, Muslim 404 (as part of a longer *hadeeth*), and Ibn Majah 847.

[326] Imam Muhammad in his *al Muwatta* 120 & 122, Ibn Abi Shaibah 3780, and Tahawi 1/217. Imam Nimawi says that its *isnad* is *saheeh* (369).

[327] Malik 193.

6. Sayyiduna Jabir bin Abdullah ؓ relates that the Prophet ﷺ **said, 'One who prays behind an Imam, the recitation of the Imam is sufficient for him.'**[328]

The above *hadeeth* has also been reported from the Prophet ﷺ on the authority of the following noble *Sahabah*: Sayyiduna Anas,[329] Sayyiduna Ibn Abbas,[330] Sayyiduna Abu Hurairah,[331] Sayyiduna Abu Saeed al Khudri,[332] Sayyiduna Ibn Umar,[333] Sayyiduna Ali,[334] and Sayyiduna Abu al Dardaa ؓ.[335]

7. Wahb bin Kaysan reports that he heard Sayyiduna Jabir bin Abdullah ؓ say, '**He who prays one *rak'ah* in which he does not recite *Surah al Fatihah* has in fact not prayed at all, unless he is behind an Imam.**' [336]

Reciting behind an Imam in silent salah.

Not reciting *Surah al Fatihah* behind the Imam in any *salah* is the view of Imam Abu Hanifah, Imam Abu Yusuf, Ibn Abi Layla, Sufyan al Thawri, Hasan bin Hayy, and their followers. This is the most famous verdict of the Hanafi *fiqh* and it is also one of the narrations

[328] Imam Abu Hanifah as recorded in the *Musnad* of Khaskafi p307 and in *Jami'i al Masaneed* 1/334; Imam Muhammad in his *al Muwatta* 117 and in his *Kitab al Hujjah* 1/118 with an *isnad* declared *saheeh* by Hafidh Badr al Deen Aini and Imam Nimawi 364. Also reported by Ibn Abi Shaibah 3802 with an *isnad* classified *saheeh* by Ibn al Turkumani 2/228; Ahmad 14233; Abd bin Humaid 1050; Ahmad bin Manee' with a *saheeh isnad* as quoted by Imam Nimawi 364; Ibn Majah 850; Tahawi 1/217 with an *isnad* declared *saheeh* by Hafidh Ibn al Humam as mentioned in the footnotes; and Baihaqi 2897.

[329] Ibn Hibban in his *al Dhuafaa* 2/202.

[330] Daruqutni 1238 & 1252.

[331] Daruqutni 1229 & 1230.

[332] Tabarani in *al M'ujam al Awsat* as quoted by Hafidh Haithami 2/111. Hafidh Haithami says that the *sanad* contains Haroon al Abdi who is *matrook*.

[333] Daruqutni 1225.

[334] Daruqutni 1234.

[335] Daruqutni 1248.

[336] Malik 188 and Tirmidhi 313.

from Imam Muhammad bin Hasan al Shaibani.

A number of Hanafi *ulama* have also held the view that, although not obligatory, it is better to recite *Surah al Fatihah* behind the Imam in silent *salah* such as *Dhuhr* and *Asr*. (If done, it should be so quietly and in such a manner that it does not confuse others or clash with their recitation, especially the Imam's.) The desirability of reciting *Surah al Fatihah* behind the Imam in silent *salah* has also been narrated from Imam Abu Hanifah as mentioned by Zahidi in *al Mujtabaa*,[337] and more famously from Imam Muhammad bin Hasan al Shaibaani as quoted by many authors. This was also the view of many later Hanafi *ulama* including Imam Abu Hafs al Kabeer (one of the students of Imam Muhammad, d. 264 AH), Shaikh al Tasleem (d. 737 AH), Mulla Ali al Qari (d. 1014 AH), Shaikh Ahmad Mulla Jeewan (d. 1130AH), Shah Abdul Raheem Dihlawi and his son Shah Waliullah Dihlawi (d. 1176 AH), and Allamah Abdul Hayy Luckhnawi (d. 1304 AH). Many authors including Allamah Abdul Hayy Luckhnawi and Shaikh Ahmad Mulla Jeewan have actually ascribed the above opinion to a large group of Hanafi *ulama* and not just a select few.

Allamah Abdul Hayy Luckhnawi has a comprehensive work exclusively on the subject titled *Imam al Kalam fi ma Yatallaq bi al Qiraat Khalf al Imam* in which, after extensive research, he concludes that the above view (the desirability of reciting *Surah al Fatihah* behind the Imam in silent *salah)* is the most correct. Moulana Dhafar Ahmad Thanvi Uthmani also dedicated a book, *Fatihah al Kalam fi al Qiraat Khalf al Imam* to the topic in which he confirms that it is permissible for the congregation to recite *Surah al Fatihah* behind the Imam in silent *salah*.

[337] As quoted by Allamah Abdul Hayy al Luckhnawi in *Imam al Kalam*, p87.

Chapter 5

Ameen

Ahadeeth ***of saying Ameen silently.***

1. Sayyiduna Wail bin Hujr ﷺ says, '**The Prophet ﷺ led us in** ***salah.*** **When he recited** ***'Ghairil Maghdhoobi Alaihim...'*** **he said** ***Ameen*** **silently. (Literally, 'He kept his voice silent/low.') He also placed his right hand on his left hand, and said the** ***'salam'*** **to his right and left.**'[338]

The above hadeeth of Sayyiduna Wail bin Hujr ﷺ has been narrated by both Sufyan al Thawri and Sh'ubah. Both of them differ in its wording. Sufyan says 'He raised his voice' whilst Sh'ubah says 'He lowered his voice'. Some scholars have preferred the narration of Sufyan arguing that Sh'ubah erred in his report of the same *hadeeth*. However, this is not accepted by other *ulama*. They prefer Sh'ubah's narration over Sufyan's and have given detailed answers to the questions raised about Sh'ubah's report.

Quoting Imam Bukhari's objections Imam Tirmidhi writes in his Sunan,

> 'I heard Muhammad (al Bukhari) say that the *hadeeth* of Sufyan is more *saheeh* than the *hadeeth* of Sh'ubah in this regard. Sh'ubah has erred in a number of places of this *hadeeth*. He said that this is related from "Hujr Abu al Anbas" whereas it is "Hujr bin al Anbas" whose *kunyah* is "Abu al Sakan." He has added Alqamah bin Wail in the chain of narration even though he is not in it. It has, in fact, been related by Hujr bin al Anbas (directly and without Alqamah) from Wail bin Hujr. Sh'ubah has also said "He lowered his voice" even though it is "He stretched his voice."

[338] Abu Dawood Tayalisi 1024, Ahmad 18363, Tirmidhi 248; Tabarani in *al M'ujam al Kabeer* 22/43 no 109, 22/9 no 3, & 22/45 no 112; Darqutni 1256, Hakim 2913 and Baihaqi 2447. Hakim declared it *saheeh* and Dhahabi agreed.

Tirmidhi has mentioned another *illah* (defect) of the *hadeeth* in his *al Ilal al Kubra*. He writes,

"I asked Muhammad bin Ismaeel (al Bukhari), "Did Alqamah hear *hadeeth* from his father?" He replied, "He was born six months after his father's death."

Imam Nimawi says in answer to the above:

'All of these defects mentioned by al Bukhari are unacceptable. First of all his saying that Hujr is "Ibn al Anbas" is incorrect. His father's name is Anbas and his own *kunyah* is like his father's name 'Abu al Anbas' and there is nothing preventing him from having another *kunyah* "Abu al Sakan."

This has been categorically stated by Ibn Hibban in his *Kitab al Thiqaat* where he says:

"Hujr bin Anbas Abu al Sakan al Kufi. It is he who is also called Hujr Abu al Anbas. He narrated from Ali and Wail bin Hujr ﷺ and Salamah bin Kuhail has reported *hadeeth* from him."

Imam Nimawi continues:

'Sufyan al Thawri has also followed up Sh'ubah in narrating from Abu al Anbas. Abu Dawood has recorded a *hadeeth* in the chapter of *Ameen* with the following chain: Sufyan from Salamah bin Kuhail from Hujr Abi al Anbas al Hadhrami.

'Baihaqi has also said in his *al Sunan al Kubra*, "As for his statement 'Hujr bin al Anbas' it should be known that Muhammad bin Katheer has also narrated the same from Thawri.

'Daruqutni has also recorded a *hadeeth* in his *Sunan* in the chapter of *Ameen* with a *sanad* that contains Sufyan narrating from Salamah bin Kuhail from Hujr Abi al Anbas. Daruqutni adds, 'This is Ibn al Anbas.'

'It is, thus, proven that Sh'ubah is not alone in taking the name of Abu al Anbas. In fact, Muhammad bin Katheer, Wakee, and Muharibi have all mentioned his name in the chain of Sufyan al Thawri.

'Bukhari's assertion that the *sanad* does not contain Alqamah and Sh'ubah has mentioned him is also incorrect, because according to some narrations, Hujr heard this *hadeeth* from Alqamah from Wail, and also directly from Wail himself. In a narration of Ahmad bin

Hanbal Hujr Abu al Anbas says, "I heard Alqamah bin Wail narrate from Wail and I also heard Wail himself say……" Abu Dawood al Tayalisi has also recorded a similar chain of this *hadeeth* in which Hujr says, 'I heard Alqamah bin Wail narrated from Wail, and I also heard Wail himself say……' Abu Muslim al Kajji has also reported a similar chain in his *Sunan* wherein Hujr narrates from Alqamah from Wail as claiming to hear it directly from Wail himself. Thus, it has been established that Sh'ubah made no mistake in including Alqamah in the *sanad*.'

Some scholars have preferred Sufyan's narration over Sh'ubah's on the simple claim that Sufyan was more knowledgable and remembered *ahadeeth* better than Sh'ubah. Imam Nimawi answers this argument saying,

'Claims that the *Muhaddithun* are unanimous in their opinion that Sufyan is (*Ahfadh*) 'of a better memory and more preserving of the *ahadeeth*' than Sh'ubah are also incorrect. Tirmidhi reports in his *al Ilal* that Ali said, "I asked Yahya, 'Who of the two better remembered and preserved long *ahadeeth*, Sufyan or Sh'ubah?' He replied, 'Sh'ubah is the one for that." Yahya bin Saeed also said, "Sh'ubah had greater knowledge of the narrations - who was narrating from whom, and Sufyan was a master of chapters."

Imam Nimawi adds,

'This shows that Sh'ubah remembered and preserved long *hadeeth* better than Sufyan. Furthermore, I have another good reason for giving preference to Sh'ubah's narration over Sufyan's, which is that Sh'ubah would never do *tadlees*, neither from authentic narrators nor weak ones, whereas Sufyan would do *tadlees* as is well known. And in this particular narration Sh'ubah has explicitly mentioned having been reported to and having heard the narration, but Sufyan has not done so, simply reporting from the narrator saying '*An*' (from). This then shows that Sh'ubah's narration of 'lowering the voice' is more reliable than Sufyan's report of 'raising the voice', for there is the possibility of *tadlees* in the narration of Sufyan al Thawri.

'The answer to Ibn al Qayyim's claim in *I'ilaam al Muwaqieen* that another reason for preferring the narration of 'raising the voice' is the following up of the same narration by Ala bin Salih and Muhammad bin Salamah, is that both these narrators are not so

authentic that their different narrations should have any bearing on the narration of Sh'ubah.

'If someone claims that Abu Dawood al Tayalisi has recorded a narration of Sh'ubah which is similar to the narration of Sufyan, i.e., 'He raised his voice', then it should be known that this is a '*shadh*' report of Abu al Waleed. Sh'ubah's other companions such as Abu Dawood Tayalisi, Muhammad bin Ja'far, Yazeed bin Zareegh, Amr bin Marzooq, and others have all differed from Abu al Waleed and narrated from Sh'ubah the words 'He lowered his voice'. Thus, the authentic and correctly preserved narration from Sh'ubah is 'He lowered his voice.'[339]

Muhaddith Dhafar Ahmad Uthmani writes:

'Ahmad says as reported by Abu Talib, "Sh'ubah is more authentic and established in *masaail* than Aa'mash. He is also more knowledgeable of the *ahadeeth* of *masaail* and if it was not for Sh'ubah the *ahadeeth* of *masaail* would have disappeared. Sh'ubah was better in *hadeeth* than Sufyan al Thawri. There was no one in Sh'ubah's time like him or better than him in *hadeeth*. This was his lot." Muhammad bin al Abbas al Nasai says, "I asked Abu Abdullah (Ahmad bin Hanbal) "Who is more stronger (and established in *hadeeth*), Sh'ubah or Sufyan?" He replied, "Sufyan was a *hafidh* and a pious man, and Sh'ubah was stronger than him (in *hadeeth*) and more fearing of Allah." Hammad bin Zaid says, "I do not care who opposes me as long as Sh'ubah agrees with me, and if Sh'ubah opposes me in something then I leave it."[340]

He also says,

'For these reasons, the narration of Sh'ubah is to be preferred, and in our view the meaning of Sufyan's *hadeeth* is that he stretched his voice whilst saying *Ameen* silently, not that he raised his voice, especially since his own view was to say *Ameen* silently. Narrations that clearly contain the words 'he raised his voice' are not without their defects and lack authenticity. Even if we were to assume their authenticity, they will be understood to refer to '*ta'leem*' (i.e., this was only done at particular times for the purpose of educating the congregation) similar to what Sayyiduna Umar ﷺ would do with

[339] *al T'aleeq al Hasan*, 384.

[340] *I'ilaa al Sunan* 2/253.

thana and Sayyiduna Abu Hurairah ﷺ with *ta'awwudh*. There is also a further explanation for the differences in the narrations of Sh'ubah and Sufyan, which is that they are referring to different occasions. Sayyiduna Wail ﷺ narrated both according to different instances. It is more obvious, however, that the prevalent practice was to say it silently and this is supported by the following words of Wail ﷺ in the narration of Dulabi: "He said *Ameen*, stretching his voice. I do not think he did this except to teach us."[341]

It should also be noted that Sufyan al Thawri's own practice was to say *Ameen* silently.

Bukhari's assertion that Alqamah did not hear *hadeeth* from his father is also incorrect, because this has been established beyond doubt as declared by the later *Muhaddithun*. Alqamah's reporting directly from his father and having heard his *hadeeth* is proven by many reports.

2. Hasan reports that **Samurah bin Jundub and Imran bin Hussain reminisced and Samurah bin Jundub mentioned that he remembered two '*saktahs*' (brief moments of silence) of the Prophet ﷺ: a *saktah* when he pronounced the first *takbeer*, and a *saktah* when he completed the recitation of '*Ghairil Maghdhoobi Alaihim...*'. Samurah remembered this but Imran bin Hussain found this strange. They wrote to Ubayy bin K'ab about this. In his reply to them it was stated that Samurah had remembered (correctly).**[342]

Imam Nimawi explains in his *al T'aliq al Hasan*,

'It is most probable that the first *saktah* was for quietly reciting the *thana*, and the second *saktah* was for saying *Ameen* silently. If we do not provide this explanation but say that the second *saktah* was so that

[341] *I'ilaa al Sunan* 2/254.

[342] Ahmad 19753 and Abu Dawood 779. Imam Nimawi (382) quotes Ibn Hajar as saying that its *isnad* is *saheeh*.

he could regain his breath as some have claimed then this would mean that the congregation would say *Ameen* before the Prophet ﷺ. This is because the previous *ahadeeth* show that the followers of the Imam are to say *Ameen* immediately after his recitation of '*Ghairil Maghdhoobi Alaihim...*', thus their *Ameen* would be said during the Imam's *saktah* and his *Ameen* would follow theirs, whereas the Prophet ﷺ has forbidden the congregation to outdo the Imam in any way.'[343]

3. Sayyiduna Abu Hurairah ؓ relates that **the Prophet ﷺ would teach us saying, 'Do not try to outdo the Imam. When he pronounces the *takbeer*, you say it also; when he recites '*Wa Ladhaaleen*' then say *Ameen*; when he performs the *ruk'u* you do it also; and when he says '*Sami Allahu li man Hamidah*' say '*Allahumma Rabbana lakal Hamd*'.'**[344]

As is indicated, the *Ameen* should be said silently as '*Allahumma Rabbana lakal Hamd*' is said silently.

4. Ibrahim al Nakhai says, **'There are five things which the Imam says silently: "*Subhanakallahumma wa bi Hamdika...*", *Taa'wwudh*, *Basmalah*, *Ameen*, and "*Allahumma Rabbana lakal Hamd*".'**[345]

5. Abu Wail reports that **Ali and Abdullah bin Mas'ud ؓ would not say *Bismillah..*, *taa'wwudh* or *Ameen* loudly.**[346]

[343] *al T'aleeq al Hasan*, 382.

[344] Muslim 415.

[345] Imam Muhammad in his *Kitab al Aathaar* 83 (mentioning four instead of five); Abdul Razzaq 2597, and Ibn Abi Shaibah 8849. Imam Nimawi says that its *isnad* is *saheeh* (386). Muhaddith Dhafar Ahmad Uthmani says that its narrators are authentic (724).

[346] Tabarani in *al M'ujam al Kabeer* as quoted by Hafidh Haithami 2/108. Hafidh Haithami says that the *sanad* contains Abu Sa'd al Baqqal who is authentic and a *mudallis*. Muhaddith Dhafar Ahmad Uthmani classifies it as *saheeh* 2/250.

6. Abu Wail says that **Umar and Ali ؓ would not say the *basmalah*, *taa'wwudh* or *Ameen* loudly.**[347]

It should also be remembered that *Ameen* is a *duaa* and so best made silently. Allah says, 'Call out to Your Lord, humbly and silently'. Imam Bukhari has quoted Ataa in his Saheeh as saying *Ameen* is a *duaa*. The saying of *Ameen* should be no different to the other duaas of *salah* such as *tahmeed*, *tashahhud*, *ta'awwudh*, *basmalah*, etc... especially since it is not part of the Quran and only the Quran is normally recited loudly.

Ibn Jareer al Tabari says as quoted by Ibn al Turkumani in *al Jawhar al Naqiyy*,

> 'This has been reported from Ibn Mas'ud, Nakhai, Sh'abi and Ibrahim al Taimi ؓ: they would say *Ameen* silently. The truth is that both narrations (of saying *Ameen* loudly and silently) are correct and a group of *ulama* has acted on each of them, but if you are to choose then say *Ameen* silently because this was the practice of most of the companions and *Tabi'un*.'[348]

Ibn al Qayyim says in *Zad al M'aad*:

> 'If the Imam says it (*qunoot*) loudly to teach the congregation there is no harm, for indeed Umar ؓ recited *thana* loudly to teach the congregation and Ibn Abbas ؓ read *Surah al Fatihah* loudly in the *janazah salah* to show that it was *sunnah*. Similar to this is the Imam's saying *Ameen* loudly. All this is related to that kind of permissible difference for which no one should be criticised, neither those who do it nor those who leave it.'[349]

[347] Ibn Jareer al Tabari in *Tahdheeb al Aathaar* as quoted by Ibn al Turkumani 2/70. Also reported by Tahawi 1/204. Muhaddith Dhafar Ahmad Uthmani says that its narrators are those of the six books of *hadeeth* except for Abu Sa'd al Baqqal who is authentic and a *mudallis*.

[348] *al Jawhar al Naqiyy* 1/32.

[349] *Zad al Maad* 1/275.

Ahadeeth of raising the voice with Ameen.

Following is a discussion about those ahadeeth that are often quoted as evidence for saying *Ameen* loudly. The ahadeeth are quoted along with the relevant explanations and commentary given by the *ulama*.

> 1. Sayyiduna Wail bin Hujr ﷺ reports that **when the Prophet ﷺ would recite '*Wa Ladhaalleen*' he would say *Ameen*, raising his voice.**[350]

There are many explanations provided by the *ulama* for this *hadeeth*. Some of which, as explained by Imam Nimawi in his *Aathaar al Sunan*, are as follows:

1. The raising of the voice not too loud, i.e., in such manner that some members of the first row can hear, is not contrary to the desired silence of the quiet prayers. It has been related in Bukhari and Muslim that the Prophet ﷺ would recite in *Dhuhr salah* in such a manner that they would at times hear a verse. Tabarani has also narrated on the authority of Sayyiduna Abu Malik al Ash'ari ﷺ that the Prophet ﷺ led them in *Dhuhr salah* and recited *Surah al Fatihah* allowing those who were close to hear him.

   While discussing the question of saying *Bismillah* loudly, Ibn Abd al Hadi writes in *al Tanqeeh* that if a member of the congregation is close to the Imam or right next to him and he hears what the Imam is to say silently, then this is not considered raising ones voice (*jahr*), for it has been narrated that the Prophet ﷺ would lead them in *Dhuhr salah* and at times allow them to hear one or two verses after *Surah al Fatihah*. The author of *al Durr al Mukhtar* has a statement to the same effect.

   Therefore, the *hadeeth* of Sayyiduna Wail bin Hujr ﷺ is to be understood in the same light, i.e., when saying *Ameen* the Prophet ﷺ raised his voice slightly, loud enough for those who were close to him to be able to hear him, but not like his raising of the voice

[350] Darimi 1247 and Abu Dawood 932.

whilst saying *takbeer* etc. This explanation is supported by some narrations in which the companion ﷺ says, 'He (the Prophet ﷺ) said *Ameen*. I heard him and I was behind him', and also by the *hadeeth* of Abu Dawood in which Sayyiduna Abu Hurairah ﷺ says, 'He (the Prophet ﷺ) said *Ameen* so that those who were close to him in the first row heard him.'

2. Raising the voice whilst saying *Ameen* was done at times to teach the congregation, just as Sayyiduna Umar bin al Khattab ﷺ would raise his voice whilst reciting the *thana* in the beginning of *salah*, and Sayyiduna Abu Hurairah ﷺ would read the *ta'awwudh* loudly. This is supported by a weak[351] narration recorded by Hafidh Abu Bishr al Dulabi in *Kitab al Asmaa wa al Kuna* on the authority of Sayyiduna Wail bin Hujr ﷺ who says, 'When the Prophet ﷺ completed his *salah* I saw him turn to both this side (right) and this side (left) until I saw his cheek. He also recited '...' and said *Ameen*, stretching his voice. I think he did this only to teach us.'[352]

> 2. Sayyiduna Abu Hurairah ﷺ reports that **when the Prophet ﷺ would complete the recitation of the mother of the Quran, he would raise his voice and say *Ameen*.**[353]

Imam Nimawi says:

> 'Daruqutni has declared this *hadeeth hasan*, and Hakim has said it is *saheeh* according to the conditions of Bukhari and Muslim. Ibn al Qayyim has also been mistaken by the *tasheeh* of Hakim for he says in *I'ilaa al Muwaqieen*, "Hakim has narrated it with a *saheeh isnad*."

Imam Nimawi adds:

[351] Imam Nimawi says that its *isnad* contains Yahya bin Salamah who has been declared authentic by Hakim but weak by others.

[352] *al T'aleeq al Hasan* 1/186.

[353] Daruqutni 1259 and Hakim 812.

'The *sanad* of this *hadeeth* contains Ishaq bin Ibrahim bin al Alaa al Zubaidi al Zibreeq. None of the six famous authors of *hadeeth* have recorded any of his narrations in their books. In fact Nasai and Abu Dawood have declared him to be *dhaeef*, and Muhammad bin Auf al Tai has branded him a liar. Dhahabi writes in *al Mizaan*: "Abu Hatim said, "There is no harm in him. I have heard Ibn Maeen praise him." Nasai said, "He is not *thiqah*". Abu Dawood said, "He is nothing" and the Muhaddith of Hims Muhammad bin Auf al Tai has branded him a liar." Hafidh writes in *Tahdheeb al Tahdheeb*, "Ajuri has reported from Abu Dawood that Muhammad bin Auf al Tai said, "I do not doubt that Ishaq bin Zibreeq lies." Hafidh also says in *Taqreeb*, "He is *Sadooq*, who errs excessively. Muhammad bin Auf has openly declared that he lies."

Imam Nimawi continues,

'Thus, it is proven that the *hadeeth* is not without weakness. Furthermore, its wording is not preserved and Daruqutni has admitted this in his *al Ilal* where he says, 'There are differences from Zubaidi in both the text and chain. Abdullah bin Salim relates from Zubaidi from Zuhri from Saeed and Abu Salamah from Abu Hurairah ﷺ that when the Prophet ﷺ would complete the recitation of the opening chapter of the book, he would raise his voice with *Ameen*', whereas all the rest have narrated from Zubaidi from Zuhri from Abu Salamah alone from Abu Hurairah ﷺ that the Prophet ﷺ said, 'When the Imam says *Ameen*, then you say *Ameen*.' Daruqutni then adds, 'The correctly preserved narration from Zubaidi is 'When the Imam says *Ameen*, you say *Ameen*.'

Imam Nimawi then concludes,

'Therefore, Hakim's claim that this *hadeeth* is *saheeh* according to the conditions of Bukhari and Muslim is null and void.'[354]

3. Sayyiduna Abu Hurairah ﷺ said, **'People have left saying *Ameen*. When the Prophet ﷺ would say *"Ghairil Maghdhoobi Alaihim Waladhaalleen"* he would say *Ameen* until the people of the first row would hear it and the *masjid* would shake because of it.'**[355]

[354] *al T'aleeq al Hasan* 378.

Imam Nimawi says:

'Its *isnad* is *dhaeef* because of Bishr bin Rafi. As mentioned in *al Mizaan* Bukhari says "He is not followed up in his narrations." Ahmad says "*dhaeef*"; Ibn Maeen says, "He has related *munkar ahadeeth*." Nasai says that he is not strong. Ibn Hibban says that he relates fabricated things in which he is the central narrator. Hafidh says in *Tahdheeb al Tahdheeb* that Ibn Abd al Barr has written in *al Kuna*, "He is *dhaeef* and *munkar* of *hadeeth* according to them (the *Muhaddithun*). He also writes in his *Kitab al Insaf* that they are unanimous in declaring his *hadeeth* to be *munkar*, in their discarding his narrations, and in their not accepting him as an authority. The *ulama* of *hadeeth* do not differ about this." Hafidh also writes in his *Taqreeb*, "Bishr bin Rafi' is *dhaeef* in *hadeeth*."

Imam Nimawi adds that this *hadeeth* has also been reported by Abu Dawood from Bishr bin Rafi, (also by Abu Ya'laa, Daruqutni and Ibn Hibban, but all) without the words (thus, the *masjid* would shake with it). The wording of that particular *hadeeth* (reported by Abu Dawood) is as follows: 'When the Prophet ﷺ would recite '*Ghairil Maghdhoobi...*' he would say *Ameen* until those who were close to him in the first row could hear him. Abu Ya'laa has also narrated the same *hadeeth* from Bishr bin Rafi' with the following wording: 'People have left saying *Ameen*. When the Prophet ﷺ would recite '*Ghairil Maghdhoobi...*' he would say *Ameen* until the first row would hear.' It is thus apparent that the additional wording of (thus, the *masjid* would shake with it) reported by Ibn Majah has not been followed up by others. Moreover, this addition contradicts the former part of the *hadeeth* where the narrator says (until the people of the first row would hear him.)'[356]

[355] Ibn Majah 853. Imam Nimawi says that its *isnad* is weak (379). Booseeree says in *Misbah al Zujajah*, Chapter 151, *hadeeth* no. 314, 'This is a weak *isnad*. Abu Abdullah's details are unknown, and Bishr has been weakened by Ahmad and Ibn Hibban says of him that he relates fabricated narrations.'

[356] *al T'aleeq al Hasan* 379.

4. Sayyidatuna Umm al Husayn ﷺ relates that **she prayed behind the Prophet ﷺ. When he recited '*Wa Ladhaalleen*' he said *Ameen*. She heard him, and she was in the row of the women.**[357]

Imam Nimawi has declared this *hadeeth* to be *dhaeef*, most probably because of Ismaeel bin Muslim al Makki. Ahmad calls him *munkar al hadeeth*, Nasai and others say of him, *matrook* (abandoned); Ibn al Madini says, 'I heard Yahya say when he was asked about Ismaeel bin Muslim al Makki, "He was always confused. He would narrate one *hadeeth* to us in three different ways." Ibn al Madini says, "His *hadeeth* should not be recorded." Ibn Maeen says, "He is nothing."

5. Sayyiduna Abu Hurairah ﷺ narrates that the Prophet ﷺ said, '**When the Imam says *Ameen*, say *Ameen*. For one whose *Ameen* coincides with that of the angels, he will have all his past sins forgiven.**'[358]

Some take the meaning of the above *hadeeth* to be that the Imam will say *Ameen* loudly and this should be followed by the *Ameen* of the congregation. However, the majority of the scholars have not interpreted the above *hadeeth* literally, but have taken it to mean 'when the Imam intends to say *Ameen*. This is necessary to reconcile this *hadeeth* with the other narrations on the subject. This figurative reading of the text is similar to the way we should approach the words of Allah (*O believers! When you stand for prayer then wash your faces....... i.e., when you intend to stand for prayer.*) This has been confirmed by Hafidh Ibn Hajar Asqalani in his *Fath al Bari* and also by Suyuti in his *Tanweer al Hawalik*.

[357] Ishaq bin Rahooyah in his *Musnad* as quoted by Hafidh Zailaee. Also reported by Tabarani in *al M'ujam al Kabeer* 25/158, no.383. Imam Nimawi says that its *isnad* contains Ismaeel bin Muslim al Makki who is weak (380).

[358] Malik 195, Bukhari 747 and Muslim 410.

Imam Nimawi concludes,

> 'The saying aloud of *Ameen* has not been established from the Prophet ﷺ or the four caliphs, and whatever has been related in this regard, it is not without fault.'

Saying *Ameen* silently was the practice of Sayyiduna Umar, Sayyiduna Ali, Sayyiduna Abdullah bin Mas'ud ﷺ, Ibrahim al Nakhai, Sh'abi, Ibrahim al Taimi, Imam Abu Hanifah, Imam Abu Yusuf, Imam Muhammad, their followers and the people of Kufah. Imam Shafiee in his later view also says that the *muqtadi* should say *Ameen* silently. Allamah Anwar Shah Kashmiri says that he has not come across any Maliki scholar who says that *Ameen* should be said loudly. Imam Malik says, 'Those who are behind the Imam should say *Ameen* silently.'[359] Ibn Jareer al Tabari claims as quoted by Ibn al Turkumani in *al Jawhar al Naqiyy*[360] that this was the practice of most of the companions and *Tabi'un*.

[359] *al Mudawwanah al Kubra* 1/167.

[360] *al Jawhar al Naqiyy* 1/32.

Chapter 6

Raising the hands

Both practices of raising the hands and not raising them are *sunnah*, and both have been quoted to the degree of *tawatur* from every generation of Muslims from the time of the *Sahabah*, *Tabi'un* and *tabi' Tabieen* till today. Therefore, there is no real difference except a question of which one of the two is to preferred and desirable.

Allamah Anwar Shah Kashmiri writes;

> 'Since both practices of raising the hands and not raising them are *mutawatir* there are three possible methods; 1) Giving preference to the practice of raising the hands. 2) Giving preference to the practice of not raising them. 3) A choice of any one of the two. Each of these options has been adopted by certain *ulama*. As for the *ahadeeth*, some of them are explicit in mentioning the raising of the hands, others are equally expticit in mentioning that the hands should not be raised, whilst the rest of the *ahadeeth* on the topic of *salah* are silent with no mention of the raising the of hands. If we adhere to the *ahadeeth* that are clear in mentioning that the hands should not be raised our *ahadeeth* will be fewer in number compared to those that mention the raising of the hands, but if we add those *ahadeeth* that are silent then the number of *ahadeeth* for not raising the hands is far greater. This is because the silence of a *hadeeth* on a particular practice (whilst still elaborating on everything else) is evidence that it should not be adopted. And why not? We see the *ahadeeth* of the description of *salah* touch upon all the actions of *salah* including its *arkaan*, its obligatory, *sunnah*, and desirable movements, and yet mention nothing of the raising of the hands except in the beginning. What else can be assumed when this is the position of the *ahadeeth*?'[261]

Ahadeeth ***of not raising the hands except in the beginning.***

1. Alqamah reports that **Abdullah bin Mas'ud** ﷺ **said, 'Should I not lead you in *salah* in the manner of**

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[261] *M'aarif al Sunan* 2/458.

the Prophet ﷺ?' He then prayed and did not raise his hands except in the beginning.' [362]

After narrating this *hadeeth* Imam Tirmidhi adds:

'There is a narration of the same meaning on the authority of Baraa bin Azib ؓ. Abdullah bin Mas'ud's ؓ *hadeeth* is *hasan*, and many of the Prophet's ﷺ learned companions are of the same view, i.e., the hands should not be raised during *salah* except once in the beginning. This is also the view of Sufyan al Thawri and the people of Kufah.'

Imam Nimawi says:

'This *hadeeth* has also been declared *saheeh* by Ibn Hazm. Tirmidhi has quoted Abdullah bin al Mubarak as saying that the *hadeeth* of raising the hands (and then he mentioned the *hadeeth* of Zuhri from Salim from his father) is established, but the *hadeeth* of Abdullah bin Mas'ud ؓ that "the Prophet ﷺ would not raise his hands except in the beginning" is not.'

Imam Nimawi answers this claim of Abdullah bin al Mubarak saying:

'There are two *hadeeth* reported from Abdullah bin Mas'ud about raising the hands: one *hadeeth* which mentions his own practice as recorded by Abu Dawood, Nasai, Tirmidhi and others, and another *hadeeth* describing the practice of the Prophet ﷺ himself as reported by Tahawi and others. This second *hadeeth* is the report of a particular narrator who has rendered the general meaning of the words of Ibn Mas'ud ؓ "Should I not lead you in *salah* in the manner of the Prophet ﷺ" and thus attributed this directly to the Prophet ﷺ. What is apparent, therefore, is that Ibn al Mubarak has denied the authenticity of the second *hadeeth* which says that the Prophet ﷺ would not raise his hands except in the beginning, not the authenticity of the first *hadeeth* describing Ibn Mas'ud's ؓ own practice. Whatever the case may be, Allamah Ibn Daqeeq al Eid al Shafiee has answered this by saying that even if this narration is not established in the view of Ibn

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[362] Imam Abu Hanifah as recorded in *Jam'i al Masaneed* 1/355. Also reported by Ibn Abi Shaibah in his *al Musannaf* 2441 as well as his *Musnad* 323; Ahmad 3672, Abu Dawood 748, Tirmidhi 257; Nasai in *al Mujtaba* 1058 and also in *al Sunan al Kubra* 645 & 1099; Abu Ya'laa 5040 & 5302, and Baihaqi 2531. Ibn Hazam 2/264, Ibn al Turkumani 2/113 and Imam Nimawi 402 have all declared the *hadeeth saheeh*.

al Mubarak, it does not prevent us from studying it. The authenticity of the report rests on Aasim bin Kulaib and Ibn Maeen has classified him as '*thiqah*' authentic.'

Certain people have raised some very weak and unsustainable objections about this *hadeeth*. However, all their objections are incorrect and have been answered in great depth by the *ulama*.

Imam Nimawi also discusses these questions and finally says:

'The conclusion, therefore, is that this *hadeeth* with this additional wording (of 'He did not repeat the raising of the hands' or 'He did not raise his hands except once') is *saheeh*, and all criticisms levelled at it are repudiated. Their claim that Ibn Mas'ud may possibly have forgotten the raising of the hands except in the beginning just as he forgot about the placing of the hands on the knees in *ruk'u* and other things is a very despicable claim indeed. It is but an allegation without evidence, and there is no way of knowing that Abdullah bin Mas'ud ؓ knew this and then forgot it. In fact, reason declares it strange and improbable. The truth is that attributing forgetfulness about the raising of the hands in *salah*, something which is a recurring practice morning and evening, day and night, to Abdullah bin Mas'ud ؓ who faithfully remained in the company of the Prophet ﷺ, and who was a personal attendant for a very long time, is not void of insolence.

Abdullah bin Mas'ud's ؓ placing his hands between his knees in *ruk'u* was not because he had forgot, but because this was prescribed in the Shariah and then later abrogated, as has been clearly mentioned in reports, and he was not yet aware of the abrogation.[363] Similar is the case with all the claims of forgetfulness to Abdullah bin Mas'ud ؓ: they were because of other reasons, but not forgetfulness, as has been explained by the scholars in the relevant places. The first person to ascribe forgetfulness to Abdullah bin Mas'ud ؓ in these instances was Abu Bakr bin Ishaq whose statement has been quoted by Baihaqi in his *al Sunan* and Ibn Abd al Hadi in *al Tanqeeh*. Ibn al Turkumani

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[363] Many *ulama* have given an alternative explanation which is that Sayyiduna Abdullah bin Mas'ud ؓ was aware of the abrogation of the original practice of *tatbeeq* but considered it to be merely a *rukhsah* (concession) and so rather than accept the benefit of the concession he preferred to continue with *tatbeeq* and act upon *azeemah*. (the concept of foregoing the concession in the hope of receiving a greater reward for adhering to the original).

has extensively refuted the words of this Abu Bakr bin Ishaq in his *al Jawhar al Naqiyy fi al Radd ala al Baihaqi*.'[364]

2. The earlier *hadeeth* has also been reported by Nasai with the following wording: **'Should I not inform you of the *salah* of the Prophet ﷺ?' He then stood up and raised his hands once in the beginning. He did not raise them again.'**[365]

3. Sayyiduna Baraa bin Azib ؓ relates that **when the Prophet ﷺ would begin *salah* he would raise his hands close to his ears and then not raise them again.**[366]

Abu Dawood has said after narrating this *hadeeth* with a different chain of narration, 'This *hadeeth* is not *saheeh*.' It appears that he has made this comment about this particular chain because it contains Muhammad bin Abdul Rahman bin Abi Layla. (Muhaddith Dhafar Ahmad al Uthmani has declared the *hadeeth* to be *hasan* despite Ibn Abi Layla on the understanding that he is suitable as a narrator for a *shahid*. Imam Tirmidhi has classified a number of his *hadeeth hasan*.)

As for the *hadeeth*, he quotes it before this with a number of chains and does not declare it to be *dhaeef* but merely observes that some narrators have not included the words 'and then not raise them again' in their narrations from Yazeed. Some have taken this as evidence that these words are not established in the *hadeeth*. This is, however, incorrect. Sufyan reports this *hadeeth* from Yazeed with the same words as recorded by Tahawi. Hushaim and Shareek both narrate this *hadeeth* from Yazeed with the above words as recorded by Ibn Adiyy in his *al Kamil* (as quoted in *al Jawhar al Naqiyy*). The same is also

[364] *al T'aleeq al Hasan* p206-209 with some amendments.

[365] Nasai 1026. Muhaddith Dhafar Ahmad Uthmani says that its narrators are those of both Bukhari and Muslim except Suwaid who is *thiqah* (authentic) and Asim who is a *thiqah* narrator of Muslim (814).

[366] Abdul Razzaq 2531, Ibn Abi Shaibah 2440, Abu Dawood 749; and Abu Ya'laa 1689, 1690, 1691 & 1692; and Tahawi 1/224.

reported from Yazeed by Ismaeel bin Zakariyya in Daruqutni's *al Sunan*, by Israeel bin Yunus in Baihaqi's *al Khilafiyyat* as mentioned in *al Jawhar al Naqiyy* and *Mabani al Akhbaar*, by Muhammad bin Abdul Rahman bin Abi Layla in his book as mentioned by Bukhari in his *Juz'*, and by Hamzah al Zayyat in Tabarani's *al Awsat* as mentioned in *Mabani al Akhbaar*. These are then at least seven narrators, Sufyan, Hushaim, Shareek, Ismaeel bin Zakariyya, Israeel bin Yunus, Ibn Abi Layla and Hamzah al Zayyat, all of whom narrate the above *hadeeth* with the words 'and then not raise them again.' These words are then established and are part of the *hadeeth*. Furthermore, Yazeed himself is not alone in reporting this *hadeeth* in this form. He has been followed up in the narration of these words by Isa bin Abdul Rahman and Hakam bin Utaibah as recorded by Bukhari in his *Juz'*, Abu Dawood, Tahawi, Baihaqi, and by the collectors of *al Mudawwanah al Kubra*.

Allamah Anwar Shah al Kashmiri says:

> 'In short, this discussion of the topic from the angle of both *hadeeth* and historical data concludes that it is correct to use the *hadeeth* of Baraa (bin Azib) ؓ as evidence with the authentic additional wording (of 'he would not raise them again').[367]

4. Aswad says, **'I prayed *salah* with Umar bin al Khattab ؓ and he did not raise his hands during any part of *salah* except in the beginning.'** Abdul Malik (one of the narrators) says, **'I also observed Sh'abi, Ibrahim, and Ishaq not raising their hands except when beginning their *salah*.'**[368]

5. Aasim bin Kulaib narrates from his father that Sayyiduna **Ali ؓ would raise his hands at the first**

[367] *M'aarif al Sunan* 2/493.

[368] Ibn Abi Shaibah 2454, and Tahawi 1/227. Imam Tahawi adds that it is a *saheeh hadeeth*. Ibn al Turkumani says (2/109) that this *sanad* is *saheeh* according to the conditions of Muslim. Hafidh bin Hajar says in *al Dirayah* p113 that its narrators are authentic.

***takbeer* of *salah*. He would not raise them again after this.'**[369]

6. Sayyiduna Abdullah bin Mas'ud ﷺ reports that **the Prophet ﷺ would raise his hands at the time of the first *takbeer* and not raise them again.**[370]

7. Sayyiduna Abdullah bin Mas'ud ﷺ says, **'I prayed behind the Prophet ﷺ, Abu Bakr, and Umar ﷺ and they did not raise their hands except when beginning *salah*.'**[371]

8. Abu Bakr bin Ayyash says, **'I have not seen a single *faqeeh* do it; raise his hands at any time other than the first *takbeer*.'**[372]

Muhaddith Dhafar Ahmad al Uthmani says:

'This shows that the raising of the hands when bowing into *ruk'u* and when rising from it was most likely not practised widely during the time of the *Tabi'un*, for Abu Bakr bin Ayyash was one of the foremost *Tab'i Tabieen*. Malik who was also a prominent *Tab'i Tabiee* says as is recorded in *al Mudawwanah al Kubra* "I do not know of raising the hands in any *takbeer* of *salah*, neither whilst rising or bowing except in the beginning when he should raise his hands slightly."[373] Ibn al Qasim also says, "Raising the hands was weak in the view of Malik except in the beginning of *salah*." This also show that the raising of the hands was generally not practised during that time.'[374]

9. Abbad the son of Sayyiduna Abdullah bin al Zubair ﷺ relates that **when starting *salah* the Prophet ﷺ would raise his hands in the beginning and not raise them again at any time until he completed his prayer.**[375]

10. Ibrahim al Nakhai relates that, **'Abdullah bin Mas'ud ﷺ would not raise his hands in any part of *salah* except in the beginning.'**[376]

11. Abu Ishaq says, **'The companions of both Abdullah bin Mas'ud and Ali ﷺ would not raise their hands except in the beginning of *salah*. Wakee' adds, 'And they would not raise them again.'**[377]

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[369] Imam Muhammad in his *al Muwatta* 109, Ibn Abi Shaibah 2442, Tahawi 1/225 and Baihaqi 2535. Hafidh Zailaee says 1/406 that it is a *saheeh hadeeth*. Hafidh bin Hajar says in *al Dirayah* 1/113 that its narrators are authentic and Hafidh Badr al Deen Aini says in *Umdat al Qari* as quoted by Imam Nimawi 404, 'The *isnad* of Aasim bin Kulaib's *hadeeth* is *saheeh* according to the conditions of Muslim.'

[370] Tahawi 1/224 with two different *isnads*. Muhaddith Dhafar Ahmad Uthmani has discussed each narrator of both these *sanads* and proven that they are all authentic (3/71).

[371] Abu Ya'laa 5039, Daruqutni 1120, and Baihaqi 2534. Ibn al Turkumani says that this is a *jayyid* (very good) supporting narration. The *hadeeth* contains Muhammad bin Jabir bin Sayyar who has been declared weak by some, reliable by others. Muhaddith Dhafar Ahmad Uthmani discusses his position at length before concluding that his *hadeeth* is at least *hasan* (3/67).

[372] Tahawi 1/228. Muhaddith Dhafar Ahmad Uthmani says (827). 'Its narrators are those of Bukhari except Ibn Abi Dawood and he is *thiqah* (authentic).' Muhaddith Yusuf Binnouri says (2/494) that its *sanad* is strong. Abu Bakr bin Ayyash is one of the narrators of Bukhari and one of the teachers of Sufyan al Thawri, Ibn al Mubarak and Imam Ahmad.

[373] *al Mudawwanah al Kubra* 1/165.

[374] *I'laa al Sunan* 3/76-91.

[375] Baihaqi in his *al Khilafiyyat* as quoted by Hafidh Zailaee 1721. Allamah Anwar Shah al Kashmiri says as quoted by Muhaddith Yusuf Binnouri 2/496, 'I have researched the narrators of its *isnad* and the conclusion of the research was that it is *saheeh*.' He also added, 'It is a *jayyid* (very good) *mursal hadeeth*.'

[376] Abdul Razzaq 2533-2535, Ibn Abi Shaibah 2443 and Tahawi 1/227. Imam Nimawi says that its *isnad* is *jayyid* (very good) and *mursal*.

[377] Ibn Abi Shaibah 2446. Ibn al Turkumani says 2/115 that this is a great *saheeh sanad*.

12. Sayyiduna Abdullah bin Umar ؓ narrates that **the Prophet ﷺ would raise his hands when beginning *salah* and then not raise them again.**[378]

13. Mujahid says, **'I prayed *salah* behind Ibn Umar ؓ and he would not raise his hands in *salah* except at the time of the first *takbeer*.'**[379]

14. Abdul Aziz bin Hakeem says, **'I saw Ibn Umar ؓ raise his hands to the level of his ears at the time of the first *takbeer* in the beginning of *salah*, and he did not raise them apart from this.'**[380]

The above *ahadeeth* also show that Sayyiduna Abdullah bin Umar's ؓ own practice was no different to that of the senior companions such as Sayyiduna Abu Bakr, Sayyiduna Ali, Sayyiduna Abdullah bin Mas'ud and his own father Sayyiduna Umar ؓ. They would not raise their hands except in the beginning of *salah*. However, Sayyiduna Abdullah bin Umar ؓ (in some narrations - not all, as can be seen above) differs with Sayyiduna Abdullah bin Mas'ud ؓ in his report about the practice of the Prophet ﷺ. He relates that the Messenger of Allah ﷺ would raise his hands at times other than the first *takbeer* whereas Sayyiduna Abdullah bin Mas'ud ؓ reports that he would only raise them in the beginning. In such an instance whose narration is to be given preference? The answer can be gained from the following report.

14. Hafidh Raja bin al Murji relates that **Imam Ahmad bin Hanbal, Yahya bin Maeen and Ali bin al Madini came together in Masjid al Khaif in Mina and engaged in a lengthy discussion about a *mas'alah* of wudhu. During the course of the conversation Ali bin al Madini mentioned as his argument that when Abdullah bin Mas'ud ؓ and Abdullah bin Umar ؓ differ then Ibn Mas'ud ؓ is more deserving and worthy of being followed. Imam Ahmad bin Hanbal agreed.**[381]

15. Jabir bin Samurah ؓ says, **'The Prophet ﷺ came out to us saying 'Why is it that I see you raising your hands as though they are the tails of obstinate horses? Remain calm in *salah*.'**[382]

There is another *hadeeth* quoted by Imam Muslim on the authority of the same companion, Sayyiduna Jabir bin Samurah ؓ, which states, **'When we prayed *salah* with the Prophet ﷺ we would say *as Salamu alaikum wa rahmatullah, as Salamu alaikum wa rahmatullah*. He (the narrator) also indicated with his hands. The Prophet ﷺ said, "Why are you motioning with your hands as though they are the tails of obstinate horses?"**

Some people state this second *hadeeth* as an explanation to the first and claim that both pertain to the *salam* and not generally to the raising of the hands during *salah*. However, as many *ulama*, including Hafidh Jamal al Deen Zailaee,[383] have explained, it is quite possible that the above two *hadeeth* are unrelated and both refer to two separate incidents. Pronouncing the *salam* and signalling the greeting with one's hands indicates the end of prayer. It cannot be said to such a person: remain calm 'in *salah*'. Even if we were to assume that the above two *hadeeth* were connected and both referred to one and the same incident, the rule of 'calmness in *salah*' is more

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[378] Baihaqi in *al Khilafiyyat* as quoted by Hafidh Zailaee 1720. Muhaddith Yusuf al Binnouri 2/498 quotes Qadhi Abid Sindhi who says in *al Mawahib al Lateefah*, 'In my view this *hadeeth* is undoubtedly *saheeh*.' He also quotes 2/496 Allamah Anwar Shah al Kashmiri as saying, 'The *sanad* mentioned in the *takhreej* (*Nasb al Ra'yah* by Hafidh Zailaee) is *saheeh*'.

[379] Ibn Abi Shaibah 2452 and Tahawi 1/225. Hafidh Badr al Deen al Aini says *Umadatul Qari* 5/273 that its *isnad* is *saheeh*.

[380] Imam Muhammad in *al Muwatta* 108.

[381] Daruqutni 538, Hakim 482 and Baihaqi 648.

[382] Ahmad 20450 & 20522, Muslim 430, Abu Dawood 1000 and Nasai 1184.

[383] For details of his life, learning and works see the biographies section at the end of the book.

pertinent to the raising of the hands before and after the *ruk'u* and *sajdah*, rather than at the time of *salam* which is the moment of ending the prayer and in a way not even part of *salah*. Another reason for considering the two to be separate *hadeeth* is that in the first *hadeeth* the *Sahabah* were engaged in *salah* and the Prophet ﷺ entered the *masjid* and said the above words. The second *hadeeth* on the other hand shows that they were praying with the Prophet ﷺ and he corrected them after completing the congregational *salah*.

16. Husain bin Abdul Rahman relates, '**Amr bin Murrah and I visited Ibrahim al Nakhai. Amr said, "Alqamah bin Wail al Hadhrami narrated to me from his father ﷺ that he prayed *salah* with the Prophet ﷺ. He saw him raise his hands when he said the *takbeer*, when he bowed into *ruk'u* and when he rose therefrom." Ibrahim replied, "I do not know. He may possibly not have seen the Prophet ﷺ pray except on that day and thus remembered this of him. (Otherwise) did Ibn Mas'ud ﷺ and his companions not remember this of him? I have not heard it from any one of them. They would only raise their hands in the beginning of *salah* when saying the *takbeer*."**[384]

17. Sufyan bin Uyaynah reports that **Imam Abu Hanifah and Imam Awzaee met and came together in Makkah. Imam Awzaee asked, 'What is it with you - and in one narration, with you people of Iraq, - that you do not raise your hands in *salah* at the time of bowing into *ruk'u* and rising therefrom?' Imam Abu Hanifah replied, 'Because nothing authentic has been establised about it from the Prophet ﷺ.' Imam Awzaee remarked, 'How can**

[384] Imam Abu Hanifah as recorded in *Jam'i al Masaneed* 1/353, and Imam Muhammad in his *al Muwatta* 108 of which Muhaddith Dhafar Ahmad Uthmani says (825) that its narrators are authentic. Also reported by Tahawi 1/224, Daruqutni 1108 and Baihaqi 2536.

nothing authentic be established when Zuhri narrated to me from Salim from his father (Abdullah bin Umar ﷺ) that the Prophet ﷺ would raise his hands when beginning *salah*, and at the time of bowing into *ruk'u* and rising therefrom?' Imam Abu Hanifah narrated in reply, 'Hammad related to me from Ibrahim from Alqamah and Aswad from Ibn Mas'ud ﷺ that the Prophet ﷺ would not raise his hands except in the beginning of *salah*. He would not raise them again.' Imam Awzaee retorted, 'I narrate to you from Zuhri from Salim from his father, and you say Hammad narrated to me from Ibrahim?' Imam Abu Hanifah said, 'Hammad was a greater *faqeeh* than Zuhri and Ibrahim was a greater *faqeeh* than Salim. Alqamah was no less a jurist than Abdullah bin Umar ﷺ although Ibn Umar ﷺ enjoyed *suhbah* (the company of the Prophet ﷺ) and that is a noble virtue. Aswad was also of great merit and Abdullah (Ibn Mas'ud ﷺ) was Abdullah. Upon these words of Imam Abu Hanifah Imam Awzaee became silent.[385]

Imam Nimawi says,

'The *Sahabah* and those who came after them differed in this regard. As for the four caliphs, the raising of the hands has not been proven from them except in the first *takbeer* of *tahreemah*. And Allah knows best.'[386]

Answers to the ahadeeth of raising the hands.

1. Sayyiduna Abdullah bin Umar ﷺ relates that **the Prophet ﷺ would raise his hands when he would begin *salah*, when bowing into *ruk'u* and when raising his head from *ruk'u*. He would not raise**

[385] Khawarzami in *Jam'i al Masaneed* 1/352 and Hafidh Ibn al Humam 1/319, as well as many others.

[386] *al T'aleeq al Hasan* p215.

his hands in *sujud*. This remained the method of his prayer till he met Allah.'[387]

Imam Nimawi says that this *hadeeth* is not just weak but actually fabricated. He writes:

> 'It is extremely strange that certain authors have included this narration in their works even though some of its narrators are those who have been accused of fabricating *hadeeth*.
>
> Dhahabi says in *Mizaan* that Abdul Rahman bin Quraish bin Khuzaimah al Harawi was a resident of Baghdad and he was accused by al Sulaimani of fabricating *hadeeth*.
>
> He also says in the biography of Ismat bin Muhammad al Ansari: "Abu Hatim said 'He is not strong.'; Yahya said that he is a great liar who fabricates *hadeeth*. Uqaili said that he relates forged narrations even from authentic narrators. Daruqutni and others have said that he is *matrook*.'

Imam Nimawi adds that some authors have claimed that the ten companions who were promised Jannah have all related similar reports that this remained the method of the Prophet's prayer ﷺ till he met his Lord.

He says quoting from *Kashf al Rayn* of Allamah Hashim Sindhi:

> 'There is not one authentic report related to this let alone reports from the ten who were promised Jannah. Yes, there is one narration to this end of Abdullah bin Umar ؓ recorded by Baihaqi (quoted above) but its *sanad* is not *saheeh*, and whoever claims its authenticity or the authenticity of other similar reports then the burden of proof lies upon him.'[388]

Some people have also claimed that the *hadeeth* of raising the hands is *mutawatir* as it is narrated from some fifty *Sahabah* ؓ. It should be understood well here that these 50 or so narrations are related to the raising the hands in the beginning of *salah*, not about before *ruk'u* and after *ruk'u*. Even Shawkani says in *Nail al Awtaar*,

[387] Baihaqi as quoted by Hafidh Zailaee 1/409.

[388] *al T'aleeq al Hasan* 394.

'Hafidh Iraqi has compiled a list of the *Sahabah* who have narrated the *hadeeth* of raising the hands in the beginning of *salah*. They number fifty *Sahabah*.'[389]

The raising of the hands has been mentioned for a number of different occasions of *salah* in the *ahadeeth*. Of these, the *mujtahid ulama* are unanimous in declaring the desirability of raising the hands at the beginning of *salah* with the *takbeer al tahreemah*. They are also agreed that it is not desirable to raise the hands on three occasions of *salah*: between the two *sajdahs*, after two *rak'aat* (at the beginning of the third *rak'ah*), and together with every *takbeer* in every rise and descent of *salah*. This is their view, even though there are clear established *ahadeeth* for all of these occasions, some of which are quoted below. The *ulama* only differ about the raising of the hands before and after *ruk'u*. Imam Abu Hanifah, Imam Malik, Sufyan al Thawri, Ibrahim al Nakhai, Sh'abi, Alqamah, and the people of Kufah say it is not desirable, whilst Imam Shafiee and Imam Ahmad say it is. Observe the following *ahadeeth* about raising the hands for many different places in *salah*.

Ahadeeth on raising the hands when falling down for sujud.

There is also a *saheeh hadeeth* in Nasai and Ahmad on the authority of Sayyiduna Malik bin al Huwayrith ؓ (quoted below) that describes the raising of the hands at the time of falling down into *sajdah*. (This means raising the hands twice after *ruk'u*.) Allamah Anwar Shah Kashmiri says, 'In my opinion, this practice has a basis in the *ahadeeth* but no one has paid attention to it. Ibn Rushd, however, has mentioned this in his *Qawaid* in a manner that suggests that it was the practice of certain scholars.'

1. Sayyiduna Malik bin al Huwayrith ؓ reports that **he saw the Prophet ﷺ raise his hands in his *salah* until he brought them in line with the top of his ears, when he bowed into *ruk'u*, when he raised his head**

[389] *Nail al Awtar* 2/183.

from *ruk'u*, when he fell down into *sujud*, and when he raised his head from *sujud*.[390]

Imam Nimawi says:

'Hafidh Ibn Hajar writes in *Fath al Bari*, "The most authentic *hadeeth* that I have come across relating to raising the hands at the time of falling into *sujud* is that recorded by Nasai." After quoting the above *hadeeth* with its chain of narration, he adds, "Muslim has also recorded the latter part of the *hadeeth* with this very chain of narration as we have mentioned in the beginning of the previous chapter. It should also be known that Saeed is not alone in reporting this narration in this manner, for Hammam has followed him up in reporting it this way from Qatadah as recorded by Abu Awanah in his *Saheeh*."

Imam Nimawi adds,

'Actually, many of those reporting from Qatadah have followed him up on this: Hammad in the narration recorded by Ahmad bin Hanbal and Abu Awanah; and Sh'ubah, Muadh and Hisham in the narration recorded by Nasai. There is no doubt, therefore, that the addition of "raising the hands for *sujud*" is authentic and correctly preserved, and it is not *shaadh* as some have claimed.'[391]

2. Sayyiduna Anas ﷺ relates that **the Prophet ﷺ would raise his hands when bowing down into ruku and falling into *sujud*.**[392]

3. Sayyiduna Abdullah bin Umar ﷺ reports that **the Prophet ﷺ would raise his hands when saying the**

[390] Ahmad 15173, 15177 & 20014, and Nasai 1085 & 1143. Imam Nimawi says that its *isnad* is *saheeh* (396).

[391] *al T'aleeq al Hasan* 396.

[392] Abu Ya'laa 6/399, no.3752. Imam Nimawi says that its *isnad* is *saheeh* (397). Hafidh Haithami says 2/101 that its narrators are those of Saheeh.

takbeer for *ruk'u* and at the time of saying the *takbeer* when falling into *sujud*.[393]

Imam Nimawi says:

'This narration apparently contradicts that reported by Bukhari on the authority of Abdullah bin Umar ﷺ that the Prophet would not raise his hands when prostrating or when raising his head from *sajdah*. It is possible, however, to reconcile the two by saying that the words "when prostrating" in the narration of Bukhari mean "when falling into the second prostration." This explanation is supported by Ibn Umar's ﷺ other narration in which he says, "The Prophet would not raise his hands between the two *sajdahs*."'[394]

4. Sayyiduna Abu Hurairah ﷺ says, **'I saw the Prophet ﷺ raise his hands close to his shoulders, at the time of beginning *salah*, when bowing into *ruk'u* and when falling into *sujud*.'**[395]

Ahadeeth on raising the hands between the two sajdahs.

Raising the hands between the two *sajdah*'s is verified in the *sunnah* as described in the *hadeeth* of Sayyiduna Malik bin al Huwayrith ﷺ narrated by Nasai in his Sunan from Saeed bin Abi Arubah from Qatadah from Nasr bin Aasim. (Saeed is not alone in narrating this *hadeeth* in this manner from Qatadah for he has been followed up by Hammam who reported the same from Qatadah as recorded by Abu Awanah in his *Saheeh*.) It is also mentioned in the *hadeeth* of Sayyiduna Ibn Abbas narrated by Nasai, in the *hadeeth* of Sayyiduna Wail bin Hujr ﷺ related by Abu Dawood, and in the *hadeeth* of Sayyiduna Abu Hurairah ﷺ narrated by Ibn Majah.

Imam Nimawi says:

[393] Tabarani in *al M'ujam al Awsat* as quoted by Hafidh Haithami 1/102. He adds that its *isnad* is *saheeh*.

[394] *al T'aleeq al Hasan* p204.

[395] Ahmad 6128 and Ibn Majah 860.

'Abu Bakr bin Abi Shaibah has recorded a tradition in his *Musannaf* (whose *sanad* needs to be checked) on the authority of Ashath that Hasan al Basri and Ibn Seereen both used to raise their hands between the two *sajdahs*. He has also recorded another narration from Ayyub whose *sanad* is *saheeh* that he said, "I saw Nafi' and Tawoos raise their hands between the two *sajdahs*." Bukhari writes in his *Juz Raf al Yadayn*, "Wakee said, 'I have seen Hasan, Mujahid, Ataa, Tawoos, Qais bin Sa'd and Hasan bin Muslim raise their hands when bowing for *ruk'u* and when falling into *sajdah*.' Abdul Rahman bin Mahdi said that this is from *Sunnah*, and Ikrimah bin Ammar reports, "I have seen Qasim, Tawoos, Makhool, Abdullah bin Dinar, and Salim all raise their hands when facing the *qiblah*, and at the time of *ruk'u* and *sujud*."'[396]

1. Sayyiduna Malik bin al Huwayrith ﷺ reports that **he saw the Prophet ﷺ raise his hands in his *salah* until he brought them in line with the top of his ears, when he bowed into *ruk'u*, when he raised his head from *ruk'u*, when he fell down into *sujud*, and when he raised his head from *sujud*.**[397]

2. Abu Sahl al Azadee says, '**Abdullah bin Tawoos prayed *salah* next to me in *Masjid* al Khaif in Mina. When he would raise his head from the first *sajdah* he would raise his hands towards his face. I found this strange so I remarked to Wuhaib bin Khalid that he is doing something which I have seen no one do. Wuhaib said to him, "You are doing something which we have seen no one do." Abdullah replied, "I saw my father do it, and he said I saw Abdullah bin Abbas ﷺ do it, and Abdullah bin Abbas ﷺ said I saw the Prophet ﷺ do it.**"'[398]

[396] *al T'aleeq al Hasan* p204.
[397] Ahmad 15173, 15177 & 20014, and Nasai 1085 & 1143. Imam Nimawi says that its *isnad* is *saheeh* (396).
[398] Abu Dawood 740 and Nasai 1146.

3. Yahya bin Abu Ishaq reports, '**I saw Anas bin Malik ﷺ raise his hands between the two *sajdahs*.**'[399]

4. Sayyiduna Abu Hurairah ﷺ says, '**I saw the Prophet ﷺ raise his hands close to his shoulders, at the time of beginning *salah*, when bowing into *ruk'u* and when falling into *sujud*.**'[400]

Imam Nimawi says:

> 'Those who claim that there is nothing authentic established in the *ahadeeth* about raising the hands for *sajdah* are in error, and those who claim that raising the hands between the two *sajdahs* is abrogated, their evidence for abrogation is no different from those who say that the hands should not be raised at all except in the beginning of *salah*.'[401]

Ahadeeth on raising the hands at the beginning of every rak'ah.

1. Sayyiduna Ali ﷺ reports that **when the Prophet ﷺ would stand in fardh prayer he would say the *takbeer* and raise his hands till his shoulders. He would do the same when he would complete his recitation and bow into *ruk'u*, and the same when he would raise his head from *ruk'u*. He would not raise his hands at all when seated in *salah*. When he would stand up after the two *sajdahs* he would raise his hands in a similar manner and say the *takbeer*.**[402]

Some have offered the explanation that this *hadeeth* refers to raising the hands after the two *rak'aat* meaning at the beginning of the

[399] Bukhari in his *Juz Raf' al Yadayn* p72, *hadeeth* no.101. Imam Nimawi says that its *isnad* is *saheeh* (401).
[400] Ahmad 6128 and Ibn Majah 860.
[401] *al T'aleeq al Hasan* p205.
[402] Ahmad 719, Ibn Majah 864 and Abu Dawood 744.

third *rak'ah*. This is difficult to accept because of the clear meaning of 'two *sajdahs*'. Furthermore, the following narrations also speak of raising the hands at the beginning of every *rak'ah*.

2. Maimoon al Makki relates that **he observed Abdullah bin al Zubair ﷺ who led them in *salah*. He would signal with his palms when standing for prayer, when bowing into *ruk'u*, when falling into *sajdah*, and when rising for *qiyam* (standing in the *rak'ah*). Maimoon adds, 'I went to Ibn Abbas ﷺ and said to him, 'I have seen Ibn al Zubair ﷺ pray a form of *salah* that I have not seen anyone pray.' I described the signalling action to him. He replied, 'If you wish to see the *salah* of the Prophet ﷺ then follow the *salah* of Abdullah bin al Zubair ﷺ.'**[403]

3. Abdul Jabbar bin Wail bin Hujr ﷺ says, '**I was a child. I could not understand my father's *salah*. Wail bin Alqamah narrated to me from my father Wail bin Hujr ﷺ that he said, "I prayed with the Prophet ﷺ. When he would say the *takbeer* he would raise his hands, wrap himself in his cloak, grasp his left hand with his right and place them beneath his cloak. When he wished to bow down into *ruk'u* he would take out his hands from his cloth and raise them, and when he rose from *ruk'u* he would raise them. He would then fall down into *sajdah* and place his noble face between his palms. When he raised his head from the *sujud* he would also raise his hands. This would be so until he completed his *salah*."** Muhammad (one of the narrators) says, '**I mentioned this to Hasan bin Abi al Hasan. He replied, 'This is the *salah* of the Prophet ﷺ. Whoever prays it prays it and whoever leaves it leaves it.'**'[404]

4. Sayyiduna Ibn Umar ﷺ says, '**When the Prophet ﷺ would stand for *salah* he would raise his hands till his shoulders. He would then say the *takbeer* (with the hands raised) and then bow down into *ruk'u*. When he raised his back he would raise them again till his shoulders and then say '*Sami Allahu li man Hamidah*'. He would not raise his hands at the time of *sujud*, but he would raise them at the time of each *takbeer* before *ruk'u* until he completed his *salah*.**'[405]

Ibn al Qattan says, 'The raising of the hands at the beginning of the second *rak'ah* is established by the *hadeeth* of Ibn Abbas and Malik bin al Huwayrith ﷺ.'

Ahadeeth on raising the hands after standing up from two rak'aat.

The raising of the hands after the two *rak'aat* at the beginning of the third *rak'ah* is also established in the *sunnah* as found in the *hadeeth* of Sayyiduna Ibn Umar ﷺ recorded by Bukhari. Hafidh bin Hajar has listed a number of strong supporting narrations for the *hadeeth* of Sayyiduna Ibn Umar ﷺ and declared preference for this practice.

1. Nafi reports that **when Ibn Umar ﷺ would begin *salah*, he would say the *takbeer* and raise his hands. He would also raise his hands when bowing for *ruk'u*, when saying '*Sami Allahu li man Hamidah*', and when standing after two *rak'aat*. Ibn Umar ﷺ would attribute this to the Prophet ﷺ.**[406]

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[403] Ahmad 2308 and Abu Dawood 739.

[404] Abu Dawood 723.

[405] Abu Dawood 722.

[406] Bukhari 706.

The same is also mentioned in the *hadeeth* of Sayyiduna Abu Humaid al Saidee ﷺ as recorded by Tirmidhi, Abu Dawood and Ibn Majah.[407] Ibn Khuzaimah says, 'It is *sunnah*, even though Shafiee may not have mentioned it, because the *isnad* is *saheeh*.'

Ahadeeth on raising the hands with every takbeer in salah.

Ibn al Qayyim writes in *Badai' al Fawaid*:

> 'Athram narrates that Imam Ahmad was asked about the raising of the hands. He replied, 'In every descent and rising.' Athram also said, 'I saw Abu Abdullah (Imam Ahmad) raise his hands in every descent and rising of *salah*.'[408]

1. Sayyiduna Jabir ﷺ relates as part of a longer *hadeeth* that **the Prophet ﷺ would raise his hands with every *takbeer* in *salah*.**[409]

2. Sayyiduna Umair bin Habeeb ﷺ narrates that **the Prophet ﷺ would raise his hands with every *takbeer* in *fardh salah*.**[410]

3. Sayyiduna Ibn Abbas ﷺ reports that **the Prophet ﷺ would raise his hands at the time of each *takbeer*.**[411]

4. Qatadah reports that **he said to Sayyiduna Anas bin Malik ﷺ 'Show us the *salah* of Rasoolullah ﷺ.' He stood up and prayed. He would raise his hands with every *takbeer*.**[412]

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[407] Ibn Majah 1061, Abu Dawood 730 and Tirmidhi 304. Tirmidhi says that the *hadeeth* is *hasan saheeh*.

[408] *Badai' al Fawaid* 3/72.

[409] Ahmad 13919.

[410] Ibn Majah 861.

[411] Ibn Majah 865.

[412] Tabarani in *al M'ujam al Awsat* as quoted by Hafidh Haithami 2/102.

Raising the hands in every *takbeer* of rising and descending has been quoted from a few *Sahabah* ﷺ such as Sayyiduna Ibn Umar, Sayyiduna Abu Musa, Sayyiduna Abu Saeed al Khudri, Sayyiduna Abu al Dardaa, Sayyiduna Anas, Sayyiduna Ibn Abbas, and Sayyiduna Jabir ﷺ.

As mentioned above, the raising of the hands has been mentioned for all kinds of different places in *salah*. However, the overwhelming majority, if not all, of the *ummah* has not acted upon most of them. Explaining this, Shaikh ul Hadeeth Moulana Muhammad Zakariyya writes in his *Awjaz al Masalik*:

> 'You may have realised from the aforementioned narrations and verdicts of the *ulama* that the raising of the hands has been established in numerous places by authentic narrations. Many *saheeh ahadeeth* have been reported in this regard, and some of them have been adopted by some jurists. Despite this, however, the majority have only taken the narrations of the three places mentioned earlier.[413] In fact, Abu Hamid has quoted the consensus of the *ulama* on the non-permissibility of raising the hands in any place other than these three. This is disputed, though, as stated by Hafidh Ibn Hajar in *Fath al Bari*.
>
> It is impossible to think that, despite the authentic narrations regarding them, the *ulama* have not adopted the raising of the hands in places other than the three without any good cause; especially raising the hands after *tashahhud*[414] with its many reports. Similarly raising the hands after the two prostrations,[415] and for *sujud*[416] despite the authenticity of its narration. Khattabi has quoted the consensus of the *ulama* against it, (i.e., whilst descending for *sujud*), and even Shawkani was compelled to explain it away despite his literalism. Similar is the case with raising the hands between the two prostrations together with the other places of *salah*.
>
> It cannot be denied, therefore, that it was something else which led the majority and the four Imams to not act upon these authentic narrations that are explicit in their meaning. This is upright evidence to show that, despite the presence of authentic reports about the

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[413] i.e., the raising of the hands in the beginning of *salah*, before *ruk'u* and after *ruk'u*.

[414] After the first *tashahhud* in *salah* at the beginning of the third *rak'ah*.

[415] At the beginning of each *rak'ah*.

[416] After having raised the hands for rising from the *ruk'u*.

raising of the hands in these places, some *ulama*, for any one of many reasons, gave preference to not raising the hands.

Thus, if they have explained away the reports in this regard, or given preference to those of not raising the hands over those of raising them, then the Hanafi and Maliki *ulama* have similarly given preference to the narrations of not raising the hands over those of raising them. Likewise, in their view, the *ahadeeth* of raising the hands only once take precedence just as the narrations of raising the hands in three places take precedence according to others. Moreover, as those who say that the hands should be raised have not embraced the narrations of raising the hands in more than three places because of discrepancies in the reports or because of any one of the many reasons of preferring one report over another, those who say that the hands should not be raised except once have, in an equal manner and based on the same reasons, not adopted those narrations that mention raising the hands more than once. Whatever is your answer for not acting upon these *ahadeeth* that are authentic in your view will also serve as our answer.'[417]

Even the narrations of a single *hadeeth* from the individual *Sahabah* ﷺ who have related something in this regard differ. Probably the most famous and the most quoted *hadeeth* about the raising of the hands is that of Sayyiduna Abdullah bin Umar ﷺ found in most collections of *hadeeth*. An analysis of this *hadeeth*, which is representative of the other narrations on the subject, will reveal its many divergent forms and demonstrate how difficult it is to determine one and prefer it over another, thus leading many *ulama* of this ummah to adopt the practice of not raising their hands at all except in the beginning of *salah*.

- There are reports that Sayyiduna Abdullah bin Umar ﷺ himself did not raise his hands as has been quoted with a *saheeh isnad* earlier.[418]

[417] *Awjaz al Masalik* 2/47.
[418] Hadeeth no. 13 of this Chapter.

- This *hadeeth* was not acted upon by many of the people of Madinah (the city of Abdullah bin Umar ﷺ) during the time of Imam Malik and for this reason Imam Malik (who based most if not all of his decisions on the teachings, practice and narrations of Sayyiduna Abdullah bin Umar ﷺ and the people of Madinah) did not adopt it.

- The same one *hadeeth* of Sayyiduna Abdullah bin Umar ﷺ has been related in at least six different forms by its narrators. The raising of the hands in this *hadeeth* has been reported in the following variant ways:

1. In only one place of *salah*, at the time of the first *takbeer* as reported from Imam Malik in *al Mudawwanah al Kubra*.[419]

2. In two places only: the beginning of *salah* and when bowing down into *ruk'u*.[420]

3. In two places only: the beginning of *salah* and when rising from *ruk'u*.[421]

4. In three places: the beginning of *salah*, before *ruk'u* and after *ruk'u*.[422]

5. In four places: the above three and also at the beginning of the fourth *rak'ah*.[423]

6. In every rise and descent of *salah*, including every *ruk'u*, *sujud*, standing and sitting, and also between the two *sujud*.[424]

[419] *al Mudawwanah al Kubra* 1/166.
[420] Tahawi in *Sharh Mushkil al Aathaar* 5832.
[421] Malik 165 & 169.
[422] Bukhari 702.
[423] Bukhari 706.
[424] Tahawi in *Sharh Mushkil al Aathaar* 5831.

The narrators have also differed in their *raf'* and *waqf* of this *hadeeth* of Sayyiduna Abdullah bin Umar ﷺ. Layth bin Sa'd, Ibn Jurayj, and Malik all narrate it from Nafi' who ascribes it only to Sayyiduna Abdullah bin Umar ﷺ in a *mawquf* form. Abdul A'alaa narrates it from Ubaidullah from Nafi' in a *marf'u* form, however Ubaidullah's two other students Abdul Wahhab al Thaqafi and Mu'tamir both narrate it from him from Nafi' in a *mawquf* form, ascribing it to Sayyiduna Abdullah bin Umar ﷺ and not the Prophet ﷺ. Salim and Nafi' who both directly relate the *hadeeth* from Sayyiduna Abdullah bin Umar ﷺ also differ in narrating it as a *marf'u* or *mawquf hadeeth*.

As explained earlier, the difference in the ascription of this hadeeth to either the practice of Sayyiduna Abdullah bin Umar ﷺ or directly to the Prophet ﷺ, and the difference in its wording has led many including the Hanafi and Maliki *ulama* to not act on it at all, just as Imam Ahmad bin Hanbal did not adopt the practice of raising the hands in the beginning of the third rak'ah and in between the two prostrations.

Ibn Raslan says,

> 'Imam Ahmad was asked, "Should one raise the hands after standing up in the third *rak'ah* and between the two *sajdahs*?" He replied, "I do not follow the *hadeeth* of Salim from his father (Ibn Umar ﷺ), nor the *hadeeth* of Wail bin Hujr ﷺ because its wording differs."'[425]

The Position of the *ulama*.

The practice of raising the hands in prayer has been quoted from a number of *Sahabah* ﷺ. However, it is significant to note that the opposite practice of not raising the hands has also been reported from every one of these companions with the exception of Abdullah bin Mas'ud ﷺ from whom there is only one quoted view and practice: that of not raising the hands except in the beginning.

[425] *Awjaz al Masalik* 2/55.

During the time of the *Sahabah, Tabi'un* and *Tab' Tabieen* both practices were adopted by the people of all cities with the exception of Kufah, where virtually all the inhabitants did not raise their hands. It appears, that even in Madinah, the common custom was not to raise the hands because Imam Malik based his view on their practice.

Imam Malik

Imam Malik is of the view that it is desirable to raise the hands only in the beginning of *salah*. This is Ibn al Qasim's narration from Imam Malik and is the chosen practice of the Maliki scholars. Imam Malik says, 'I do not know of raising the hands in any *takbeer* of *salah*, neither whilst rising or bowing except in the beginning when he should raise his hands slightly.'[426] Imam Nawawi writes in the commentary of Saheeh Muslim, 'Imam Abu Hanifah, his companions and a group of the people of Kufah say that it is not desirable to raise the hands in *salah* other than the time of the first *takbeer*. This is also the most famous narration of Imam Malik.' Ibn al Qasim also says, 'Raising the hands was weak in the view of Malik except in the beginning of *salah*.'[427]

Hafidh Ibn Hajar al Asqalani has categorically stated that the basis of rulings and *fatawaa* according to the Maliki *ulama* is not what Imam Malik has mentioned in his *al Muwatta* but what Ibn al Qasim narrates from Imam Malik, regardless of whether this agrees with that contained in *al Muwatta* or not. Hafidh also says that a certain scholar from the *Maghrib* has compiled a book listing those *masaail* in which the Malikis have acted contrary to what has been narrated in *al Muwatta*, such as raising the hands when bowing into *ruk'u* and rising therefrom.[428]

Not raising the hands except in the beginning of *salah* was the known practice of Sayyiduna Abu Bakr, Sayyiduna Umar, Sayyiduna Ali and Sayyiduna Abdullah bin Mas'ud as well as many others from

[426] *al Mudawwanah al Kubra* 1/165.

[427] *al Mudawwanah al Kubra* 1/165.

[428] Hafidh Ibn Hajar in his Introduction to *Ta'jeel al Manfaah*, p4.

amongst the learned *Sahabah* ﷺ as mentioned by Tirmidhi above. It has also been reported from Sayyiduna Ibn Umar ﷺ and others. From amongst the *Tabi'un* it was the known practice of the companions of Sayyiduna Ali and Sayyiduna Ibn Mas'ud, Aswad bin Yazeed, Alqamah bin Qais, Ibrahim al Nakhai, Khaithamah, Qais bin Abi Hazim, Aamir al Sh'abi,[429] Abu Ishaq al Sabiee, Wakee', Aasim bin Kulaib, virtually all of the *fuqahah* and people of Kufah, and many in other cities. It is also the view and practice of Mughirah, Hasan bin Salih, Sufyan al Thawri, Hasan bin Hayy, Wakee, Ishaq bin Abi Israeel, Imam Abu Hanifah, Imam Malik, Imam Abu Yusuf, Imam Muhammad and their followers.[430]

[429] For the narrations describing the practice of the above *Tabi'un* see *al Musannaf* of Ibn Abi Shaibah 2444-2454.

[430] See Chapter 6 in Part Three for a detailed discussion of this topic.

Chapter 7

Not fastening the hands after ruk'u

Leaving the hands hanging at the side after *ruk'u* has always been the practice of the entire ummah. The method of fastening the hands at this time as adopted by certain people has not been mentioned in any *hadeeth*, nor has it been quoted as the practice of any of the earlier generation of *Sahabah*, *Tabi'un* and *Tab' Tabieen*. If, as some have claimed today, the fastening of the hands after *ruk'u* can be immediately understood from a number of *saheeh ahadeeth*, then surely this would never have escaped the *ulama* of the past. We observe, however, that none of the *Muhaddithun* and scholars of the different *madhahib* of *fiqh* have mentioned it as being part of *salah* or even a desirable act, let alone it being a *sunnah*.

Some argue that since fastening the hands is *sunnah* during *qiyam* before the *ruk'u*, it must be the same for the period of standing after *ruk'u*. This, however, is an incorrect analogy because the fastening of the hands is for the duration of the *qiyam* which forms an integral part of *salah* and in which a person normally recites the Quran. The period of standing after *ruk'u* and before *sujud* is not even referred to as *qiyam* but *qawmah*, *I'itidaal*, '*al qiyam ba'd al ruk'u*', or '*al raf' ba'd al ruk'u*.' A close study of the *ahadeeth* of *salah* will reveal that when the word *qiyam* is mentioned by itself it always refers to the *qiyam* before *ruk'u*, but when the standing after *ruk'u* and before *sujud* is mentioned it is never described as the *qiyam* but as *I'itidaal* or 'the raising of the head after *ruk'u* or something similar. Even if the word *qiyam* or something of the same root is used it is always done so in conjunction with another word or few words to show that it refers to the standing after *ruk'u* and not to that before it.

None of the *Sahabah* ﷺ have ever mentioned the fastening of the hands after *ruk'u* in their narrations despite being so particular and diligent in their description of the Prophet's prayer ﷺ, and in turn this

has never been quoted from the *Sahabah, Tabi'un* or *Tab' Tabieen.* In fact, it is reported about Sayyiduna Ali ﷺ as part of a longer *hadeeth* that:

> **'When he would stand up for prayer and say the *takbeer* he would place his right hand on his left wrist. He would remain like this until he bowed down into ruku (unless he scratched himself or straightened his clothes).'**[431]

Some claim that this practice of fastening the hands after *ruku'* is based on the following words which are part of a long *hadeeth* reported by Sayyiduna Abu Humaid al Saidee ﷺ 'and raise your head until the bones return to their joints.'[432] This, however, is an incorrect interpretation of the Prophetic words. This and other similar expressions in the *ahadeeth* simply mean that one should stand and sit upright after *ruk'u* and *sajdah* and remain motionless for a moment ensuring that the spine is straight by allowing every vertebra to return to its place. The words used in the *hadeeth* are '*adhm*' and '*faqaar*'. *Adhm* simply means bone but *faqaar* defines this as being the bones of the back, the vertebrae as explained by Hafidh Ibn Hajar in his *Fath al Bari*[433] and also by Qadhi Iyadh in his *Mashariq al Anwaar.*[434]

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[431] Ibn Abi Shaibah 3940 and Baihaqi 2333.

[432] Bukhari 794, Ibn Majah 863, Abu Dawood 730, Tirmidhi 304.

[433] *Fath al Bari* 2/391.

[434] Allamah Abdul Hayy al Luckhnawi in *al Siayah* 2/192 quoting from Qadhi Iyadh's *Mashariq al Anwaar.*

Chapter 8

Placing the knees before the hands in sujud.

Placing the knees before the hands when descending for *sujud* has been the view and practice of the majority of the *ummah.* Unfortunately some insist that this practice is contrary to the *sunnah* and that their view of placing the hands before the knees is the only correct and valid method. Here we first present those *ahadeeth* that have been adopted by the majority of the scholars followed by those narrations that are often quoted as evidence for placing the hands before the knees together with the relevant explanations and answers.

1. Sayyiduna Wail bin Hujr ﷺ says, **'I saw the Prophet ﷺ place his knees (on the ground) before his hands when he would prostrate, and lift up his hands before his knees when rising.'** [435]

Imam Khattabi, [436] Imam Tibi, Ibn al Mundhir[437], and Imam Ibn Sayyid al Naas al Ya'muri have all declared the above *hadeeth* of Sayyiduna Wail bin Hujr ﷺ to be more established and authentic than the *hadeeth* of Sayyiduna Abu Hurairah ﷺ (quoted below) on the same subject. Ibn al Mundhir says in *al Awsat,* 'The *hadeeth* of Abu Wail ﷺ is more established and it is our view (to place the knees before the hands).'

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[435] Narrated by Imam Abu Hanifah as quoted in *Jami' al Masaneed* 1/413; Darimi 1320, Ibn Majah 882, Abu Dawood 838, Tirmidhi 268, Nasai 1089, Ibn Khuzaimah 626, and Tahawi 1/255. Also reported by Ibn al Sakan in his *Saheeh* as quoted by Hafidh bin Hajar in *al Talkhees al Habeer* 1/254 no. 379. Narrated also by Ibn Hibban 1909, Hakim 822, Baihaqi 2628 and Baghawi 3/133 no 642. Imam Tirmidhi says that the *hadeeth* is *hasan ghareeb* and Hakim has declared it *saheeh* and Dhahabi agreed.

[436] As mentioned by Hafidh in *Fath al Bari* 2/370, and Baghawi in *Sharh al Sunnah* 3/135.

[437] In *al Awsat* 3/166.

Some have claimed that this *hadeeth* is inauthentic and have tried to weaken it on the basis of Shareek, one of its narrators. This however cannot be accepted because the person narrating from Shareek is Yazeed bin Haroon and he is one of those people who reported *hadeeth* from Shareek before his memory suffered. Therefore, his narrations from Shareek are *saheeh*.

Ibn Hibban says of him in his *Kitaab al Thiqaat:*[438]

> 'Towards his last he would err in what he narrated; his memory suffered (changed). Therefore, there is no '*takhleet*' (confusion) in the reports of those narrators who heard *hadeeth* from him in Wasit such as **Yazeed bin Haroon** and Ishaq al Azraq. The reports of those later narrators who heard *hadeeth* from him in Kufah contain many errors.'

The same *hadeeth* of Sayyiduna Wail bin Hujr ﷺ also has other chains which do not contain Shareek. For example, Imam Abu Hanifah reporting from Aasim bin Kulaib from his father from Sayyiduna Wail bin Hujr ﷺ,[439] Hammam narrating from Shaqeeq from Aasim from his father Kulaib as a *mursal hadeeth*,[440] Hammam reporting from Muhammad bin Juhadah from Abdul Jabbar from his father Sayyiduna Wail bin Hujr ﷺ,[441] and Yazeed bin Haroon narrating from Israeel bin Yunus from Aasim bin Kulaib from his father from Sayyiduna Wail bin Hujr ﷺ.[442] It also has *Shawahid* (supporting narrations) such as the following *ahadeeth*:

2. Sayyiduna Anas ﷺ says, '**I saw the Prophet ﷺ say the *takbeer* and place his thumbs close to his ears. He bowed down into *ruk'u* until each of his joints**

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[438] *Kitab al Thiqat* 6/444 No. 8507.

[439] Imam Abu Hanifah as quoted in *Jami' al Masaneed* 1/413.

[440] Baihaqi 2630.

[441] Abu Dawood 838 and Baihaqi 2629.

[442] Ibn Hibban as quoted by Hafidh Haithami in *Mawarid al Dhamaan* 487.

became motionless, and then descended (into *sujud*) with the *takbeer*. His knees went before his hands.'[443]

3. Sayyiduna Ubayy bin Ka'b ﷺ narrates **that the Prophet ﷺ would fall down upon his knees and not lean.**[444]

4. Sayyiduna Abu Hurairah ﷺ reports that **the Prophet ﷺ said, 'When one of you falls down into *sajdah* he should begin with his knees before his hands and he should not descend in the manner of a camel.'**[445]

5. Sayyiduna Abu Hurairah ﷺ reports that **the Prophet ﷺ said, 'When one of you falls down into *sajdah* does he do so in the manner of a camel?'**[446]

6. Sayyiduna Sa'd bin Abi Waqqas ﷺ says, '**We used to place our hands before our knees, then we were instructed to place our knees before our hands.**'[447]

7. Aswad reports that Sayyiduna **Umar** ﷺ **would fall down on his knees.**[448]

The same has been reported about Sayyiduna Umar ﷺ by Alqamah[449] and Ibrahim al Nakhai.[450]

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[443] Hakim 822 and Baihaqi 2632. Hakim classified it *saheeh* and Dhahabi agreed with him. Hafidh Ibn al Humam quotes Ibn al Jawzi in *Fath al Qadeer* 1/287 as saying that all of it's narrators are authentic.

[444] Ibn Hibban as quoted by Hafidh Haithami in *Mawarid al Dhamaan* 497.

[445] Ibn Abi Shaibah 2702, Abu Ya'laa 11/414 no 6540, Tahawi 1/255 and Baihaqi 2635.

[446] Abu Dawood 841, Nasai 1090 and Baihaqi 2636.

[447] Ibn Khuzaimah 828 and Baihaqi 2637. Hafidh bin Hajar says in *Fath al Bari* 2/371, that two of its narrators are weak.

[448] Ibn Abi Shaibah 2704.

[449] Tahawi 1/256. Imam Nimawi says that its *isnad* is *saheeh* (432).

[450] Abdul Razzaq 2955.

8. Sayyiduna Hakeem bin Hizam ﷺ says, '**I pledged to the Prophet ﷺ that I would not fall down/descend except whilst being upright.**'[451]

9. Abdullah relates that **when his father (Muslim bin Yasaar) would prostrate his knees would fall to the ground followed by his hands and then his head.** [452]

10. Ibrahim al Nakhai says, '**It has been remembered of Ibn Mas'ud ﷺ that his knees would fall to the ground before his hands.** [453]

11. Mugheerah says, '**I asked Ibrahim (al Nakhai) about a man who places his hands before his knees when falling down into *sujud*. He replied, 'Only a fool or madman would do it.'**[454]

12. Kulaib narrates that **when the Prophet ﷺ would prostrate his knees would fall to the ground before his hands.** [455]

13. Nafi' reports that **when Sayyiduna Ibn Umar would prostrate he would place his knees before his hands and when rising from the prostration he would raise his hands before his knees.**[456]

14. Abu Ishaq relates that **when the companions of Sayyiduna Abdullah (bin Masood?) ﷺ would descend for *sujud* their knees would fall to the ground before their hands.** [457]

15. Mahdi bin Maimoon says, '**I saw Ibn Seereen place his knees before his hands.**'[458]

Answers to the ahadeeth of placing the hands before the knees.

1. Sayyiduna Abu Hurairah ﷺ narrates that the Prophet ﷺ said, '**When one of you prostrates he should not kneel as the camel kneels. He should first place his hands and then his knees.**'[459]

The extra wording of 'He should first place his hands and then his knees' has only been narrated by Abdul Aziz bin Muhammad al Darawardi. (See his position in *hadeeth* below.) The others who relate this *hadeeth* have not included these words in their narrations but have simply reported the following: Abu Hurairah ﷺ reports that **the Prophet ﷺ said, 'When one of you falls down into *sajdah* does he do so in the manner of a camel?'**[460]

Ibn al Qayyim has also claimed in *Zad al Maad*[461] that words in the *hadeeth* of Abu Hurairah ﷺ have been confused by one of the narrators. The *hadeeth* should read 'He should first place his knees and then his hands.', but this has been changed to 'He should first place his hands and then his knees'. This confusion of words is also proven by the first part of the *hadeeth* which says 'He should not kneel as the camel kneels.' It is well known that the camel kneels by placing its forelegs before its hindlegs.

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[451] Ahmad 14888 and Nasai 1084.

[452] Abdul Razzaq 2958 and Ibn Abi Shaibah 2706.

[453] Tahawi 1/256. Muhaddith Dhafar Ahmad Uthmani says 3/35 that its *isnad* is *saheeh*.

[454] Abdul Razzaq 2956 & 2957, Ibn Abi Shaibah 2707, and Tahawi 1/256. Muhaddith Dhafar Ahmad Uthmani says 3/35 that its narrators are authentic.

[455] Baihaqi 2630. This *hadeeth* is *mursal*.

[456] Ibn Abi Shaibah 2705.

[457] Ibn Abi Shaibah 2711.

[458] Ibn Abi Shaibah 2709.

[459] Ahmad 8732, Darimi 1321, Abu Dawood 840 and Nasai 1091.

[460] Abu Dawood 841 and Nasai 1090.

[461] *Zad al Maad* 1/226.

Allamah Abdul Hayy Luckhnawi also provides extensive details and evidences arguing strongly that the words of the *hadeeth* have been mistakenly inverted by one of the narrators.[462]

Imam Nimawi says:

'The fact that the words of the *hadeeth* have been confused and mixed around is proven by the narration reported by Abu Bakr bin Abu Shaibah[463] and Imam Tahawi on the authority of Abdullah bin Saeed reporting from his grandfather who reports from Abu Hurairah ﷺ that the Prophet ﷺ said:

"When one of you falls into *sajdah* then he should begin with his knees before his hands, and should not kneel like the kneeling of the (male) camel."

However, Abdullah bin Saeed has been declared *dhaeef* by a group of scholars. Allamah Ameer al Yamani has also claimed in his *Subul al Salam*, commentary of *Bulugh al Maraam*, that the words of this *hadeeth* of Abu Hurairah ﷺ have been confused and mixed around, and so this *hadeeth* should be understood in the light of Wail bin Hujr's ﷺ narration (quoted later).' Abdus Salam Ibn Taymiyyah quotes Khattabi in *al Muntaqa* as saying that the *hadeeth* of Wail bin Hujr ﷺ is more established than the *hadeeth* of Abu Hurairah ﷺ.'[464]

2. Sayyiduna Ibn Umar ﷺ reports that when **the Prophet ﷺ would fall into *sajdah* he would place his hands before his knees.**[465]

Imam Nimawi says:

'This is a *m'alool hadeeth* (containing defects). Daruqutni has marked its defect in the fact that Abdul Aziz bin Muhammad al Darawardi is alone in narrating this report from Ubaidullah. Baihaqi says, "Abdul Aziz has narrated it in this manner and I do not think it (ascribing this action to the Prophet ﷺ) anything but a mistake."

[462] *Dhafar al Amaani* p405.

[463] Ibn Abi Shaibah 2702, Tahawi 1/255.

[464] *al T'aleeq al Hasan* 429.

[465] Ibn Khuzaimah 627, Tahawi 1/254, Daruqutni 1288 and Hakim. Hakim declared it *saheeh* and Dhahabi agreed.

If someone claims as Shawkani has in *Nail al Awtaar* that there is no harm in Abdul Aziz being alone in narrating this report because Muslim has recorded his *hadeeth* in his Saheeh, and Bukhari has also recorded his *hadeeth* in conjunction with Abdul Aziz bin Abi Hazim, then it will be said that many scholars have declared him *layyin* (weak). Imam Ahmad bin Hanbal says, "When he narrates by heart he makes mistakes, he is (then) nothing. However, when he narrates from his book then yes....(his *hadeeth* is acceptable) When he narrates he produces baseless things." Abu Hatim says, "He cannot be quoted in evidence." Abu Zur'ah says that he has a bad memory. Hafidh says in *Taqreeb*, "*Sadooq* but he would relate *hadeeth* from the books of others and thus err." Nasai says that his *hadeeth* reported from Ubaidullah al Umri is *munkar*.

I (Imam Nimawi) say that this very *hadeeth* under discussion is also reported from Ubaidullah al Umri through Darawardi. The *hadeeth* as preserved by the *huffadh* is *mawquf* (only ascribed to the action of a companion). Bukhari has also reported it as a *mawquf hadeeth*. Al Darawrdi is alone in reporting this narration as a *marfu' hadeeth* (ascribed to the Prophet ﷺ) and he is not followed up by anyone, therefore he cannot be quoted in evidence even though he may be a narrator of Muslim.[466]

Muhaddith Dhafar Ahmad Uthmani writes,

'Even if we were to assume the authenticity of this (placing the hands before the knees), some scholars have claimed that it is abrogated. Ibn al Mundhir says, 'Some of our scholars have said that the placing of the hands before the knees is abrogated.' (Ibn Khuzaimah has also claimed that it is abrogated.)'[467]

Imam Tahawi says in *Sharh Maani al Aathaar* that there are differing reports from Sayyiduna Abu Hurairah ﷺ but Sayyiduna Wail bin Hujr ﷺ narrates only one thing, therefore his *hadeeth* will be preferred over that of Sayyiduna Abu Hurairah ﷺ.

Allamah Anwar Shah Kashmiri has another unique explanation to the apparent difference in the two *hadeeth*. He says that the placing of

[466] *al T'aleeq al Hasan* 430.

[467] *I'ilaa al Sunan* 3/36.

the hands before the knees is in respect of those who are ill, old or weak. It has been prohibited for them in the *hadeeth* of Sayyiduna Abu Hurairah ﷺ that they should fall to the ground in the manner of a camel, though they may still place their hands before their knees. This is because a camel sinks to the ground in a way that leaves its posterior incongruously raised while the front part of its body is close to the ground. So those who need to place their hands on the ground for support before their knees may do so but they should avoid this undesirable posture of a camel falling to the ground. The discouragement in the *hadeeth*, therefore, is not for placing the hands before the knees but for this posture of a camel falling to the ground in which the rear is raised whilst the front part of the body is closer to the ground. This is supported by those narrations of the *hadeeth* which do not contain the words 'He should place his hands....' such as the narration of Tirmidhi in which it is related from Sayyiduna Abu Hurairah ﷺ that the Prophet ﷺ said, 'When one of you sinks to the ground (for *sujud*) does he fall down in the manner of a camel?'

Another explanation offered by Allamah Anwar Shah al Kashmiri is that the meaning of the words 'He should place his hands before the knees' is to place the hands on the knees before placing the knees on the ground, not that the hands should be placed on the ground before the knees because the word 'ground' is not mentioned in conjunction with the word 'hands' anywhere in the related *ahadeeth*. This reconciliation of the *ahadeeth* was also suggested by Muqbili as quoted by Shawkani in his *Nail al Awtaar*. It is also supported by another narration of the same *hadeeth* of Sayyiduna Abu Hurairah ﷺ recorded by al Baihaqi in his *al Sunan*. Sayyiduna Abu Hurairah ﷺ relates that the Prophet ﷺ said, 'When one of you prostrates then let him not fall down in the manner of a camel. He should place his hands on his knees.'

Placing one's knees before the hands when falling into *sujud* is the known view and practice of Sayyiduna Umar bin al Khattab and Abdullah bin Mas'ud amongst the *Sahabah* ﷺ, Ibrahim al Nakhai, Abu Qilabah and Ibn Seereen of the *Tabi'un*, Imam Abu Hanifah, Imam Abu Yusuf, Imam Muhammad, Imam Shafiee, Imam Ahmad

and their followers, Sufyan al Thawri, Ishaq, the majority of the *fuqaha* and all of the people of Kufah. It has also been quoted from Ibn Wahb and is the view of Imam Malik as well according to the narration of Ibn Sh'aban. Imam Tirmidhi says after narrating the above *hadeeth* of Sayyiduna Wail bin Hujr ﷺ, 'This is the practice of most of the people of learning. They are of the view that a man should place his knees before his hands, and when rising he should lift his hands before his knees.'

Chapter 9

To stand up straight after sujud and not to sit.

When a *musalli* completes the second *sajdah* in the first and third *rak'ah* of *salah* he should rise up straight to the next *rak'ah* and not sit in between. This is the view of the majority of the scholars, and this is the understanding gained about this part of *salah* from most *ahadeeth*.

Some are of the opinion that after the second *sajdah* person should sit properly before rising to the second and fourth *rak'ah*. They claim that this is *sunnah* and should be done by all healthy or sick, young or old. This sitting is often referred to as '*jilsah al istirahah*' (the sitting of rest). As with many other *masaail* there are some of this opinion who are very persistent and vociferous in their claim that this is the only valid practice and all else is contrary to the *sunnah*.

Whilst the proponents of the former view accept the validity of the sitting of rest they maintain that this should only be adopted by those in need such as the old and the sick. This, they say, is the best understanding and application of all the *ahadeeth* on the subject. Below is a discussion of those *ahadeeth* that support this view followed by an analysis of the narrations that are quoted by those who say that the '*jilsah al istirahah*' (the sitting of rest) is a *sunnah* for all.

1. In the longer *hadeeth* of Sayyiduna Abu Hurairah ﷺ about the man who did not complete his *salah* the Prophet ﷺ says to him, **'Then fall down into prostration until you are motionless, then rise and sit until you are motionless, then fall down prostrate again until you are motionless, then rise and stand straight. Do this throughout your *salah*.'**[468]

[468] Bukhari 6290 & 760.

The Prophet ﷺ does not mention any sitting after the second prostration but instructs him to stand up straight.

2. In the long *hadeeth* of the description of the Prophet's ﷺ *salah*, Sayyiduna Abu Malik al Ashari ؓ also '**said the *takbeer* and fell down into prostration, said the *takbeer* and raised his head, said the *takbeer* and fell down into *sujud*, then said the *takbeer* again and stood upright. When he completed his *salah* he turned to his people and, facing them, said, "Remember my *takbeer* and learn my *ruk'u* and *sujud*, for this is the prayer of the Messenger ﷺ with which he would lead us at this time of the day.**"'[469]

3. Sayyiduna Abbas or Ayyash bin Sahl al Saidee reports that he was in a gathering where his father, who was a companion of the Prophet ﷺ, was present. In the gathering there was also Sayyiduna Abu Hurairah, Sayyiduna Abu Humaid al Saidee, and Sayyiduna Abu Usaid ؓ. He relates a long *hadeeth* in which he mentions that '**He (the Prophet ﷺ) said the *takbeer* and prostrated. He then said the *takbeer* again and stood up but did not sit.**'[470]

4. Sayyiduna Abu Hurairah ؓ says, '**The Prophet ﷺ would stand up on the balls of his feet in *salah*.**'[471]

After quoting this *hadeeth*, Tirmidhi says, 'This is the practice of the people of learning. They prefer that a man stands up on the balls of his feet in *salah*.'

[469] Ahmad 22399. Imam Nimawi says that its *isnad* is *hasan* (450).

[470] Abu Dawood 733 & 966. Imam Nimawi says 449 that its *isnad* is *saheeh*. Tahawi 4/354, Ibn Hibban 1863 and Baihaqi 2642.

[471] Tirmidhi 288 and Baghawi 669.

Abu al Tayyib writes in his commentary of Tirmidhi, 'Tirmidhi's words "This is the practice of the people of learning" show that this *hadeeth* is *hasan*, for if it was not *hasan*, but weak then they would never have acted upon it, especially when contradicted (by other reports).'

Hafidh Ibn al Humam says in *Fath al Qadeer*, 'Tirmidhi's statement "This is the practice of the people of learning" shows that this has a basis, even though this particular chain may be weak.'

5. Ikrimah says, '**I prayed *salah* behind a shaikh in Makkah; he pronounced 22 *takbeers*. I said to Ibn Abbas ؓ that he is a fool. He replied, "May your mother lose you. This is the *sunnah* of Abu al Qasim ﷺ.**"'[472]

Imam Nimawi says that it can be understood from the above *hadeeth* that there is no posture or sitting of rest between the *sujud* and *qiyam*, the prostration and standing. For if it was so then the number of *takbeers* would have been 24 because it has been established that the Prophet ﷺ would say the *takbeer* at the time of each rising, bowing, standing and sitting.

6. Nu'maan bin Abu Ayyash says, '**I have seen more than one of the companions of the Prophet ﷺ. When they raised their heads from the prostration in the first and third *rak'ah* they would stand up straight as they were and they would not sit.**'[473]

7. Abdul Rahman bin Yazeed says, '**I observed Abdullah bin Mas'ud in *salah*, and saw him rise**

[472] Ahmad 1889, Bukhari 755 and Ibn Hibban 1762.

[473] Ibn Abi Shaibah 3989. Imam Nimawi says 451 that its *isnad* is *hasan*.

and not sit.' He adds, **'He would stand up on the balls of his feet in the first and third *rak'ah*.'** [474]

Hafidh Ibn Hajar says in *Fath al Bari*, 'Saeed bin Mansoor has reported with a weak *sanad* that Abu Hurairah ﷺ would stand up on the balls of his feet. He has also reported the same from Abdullah bin Mas'ud ﷺ with a *saheeh sanad*.'[475]

8. Wahb bin Kaysan says, **'I saw Abdullah bin al Zubair ﷺ standing up on the balls of his feet when he had completed the second prostration.'** [476]

9. Khaithamah and Nafi' both report **that Abdullah bin Umar ﷺ would stand up on the balls of his feet in *salah*.**[477]

10. Abu Atiyyah reports **that Sayyiduna Ibn Abbas and Sayyiduna Ibn Umar ﷺ would do the same.**[478]

11. Sh'abi says, **'Umar, Ali and the companions ﷺ of the Prophet ﷺ would stand up on the balls of their feet in *salah*.'**[479]

Ubaid bin Abi al J'ad reports the same about Sayyiduna Ali ﷺ.[480]

12. Zuhri says, **'Our Sheikhs would not do *mumayalah* (reel), meaning when one of them**

[474] Abdul Razzaq 2966 & 2967, Ibn Abi Shaibah 3979 & 3986, Tabarani in *al M'ujam al Kabeer* 9/266 no. 9327, and Baihaqi 2764. Hafidh Haithami says 2/136 that its narrators are those of Bukhari, and Baihaqi has also declared it *saheeh*.

[475] *Fath al Bari* 2/385.

[476] Ibn Abi Shaibah 3983 & 3984. Imam Nimawi says that its *isnad* is *saheeh* (453).

[477] Ibn Abi Shaibah 3980 & 3985.

[478] Abdul Razzaq 2968.

[479] Ibn Abi Shaibah 3982.

[480] Ibn Abi Shaibah 3978.

would rise from the second *sajdah* in the first rak'ah he would stand up as he was and not sit.'[481]

Answers to the ahadeeth of sitting after the second sajdah.

Imam Bukhari has narrated the *hadeeth* of Abu Hurairah ﷺ in which the Prophet ﷺ explains the method of *salah* to the one who did not complete his *salah*, Khallad bin Rafi' ﷺ. Part of this *hadeeth* reads,

1. **'Then fall down into prostration until you are motionless, then rise and sit until you are motionless, then fall down prostrate again until you are motionless, then rise and sit still. Do this throughout your *salah*.'**[482]

Some have taken this as evidence that the sitting after the *sajdah* is a *sunnah* of *salah*. However, as Hafidh Ibn Hajar has explained in *Fath al Bari*[483] that the narrator of this report has been opposed by others who have not included the words 'then rise and sit still' (after the second *sajdah*) in their narrations. Their wording is preferred and Imam Bukhari has hinted at this by saying at the end of this *hadeeth*, 'Abu Usamah (one of the other reporters of this *hadeeth* whose narration has been quoted above[484]) said, 'then rise and stand straight.'

2. Sayyiduna Malik bin al Huwayrith ﷺ reports that **when the Prophet ﷺ would be (rising for the second or fourth *rak'ah*) in his *salah* he would not stand up until he had sat down first,**[485]

This is understood to refer to the Prophet's ﷺ prayer in his old age. This explanation is supported by a *hadeeth* narrated by Abu Dawood on the authority of Muawiyah bin Abi Sufyan ﷺ that the Prophet ﷺ

[481] Ibn Abi Shaibah 3987.

[482] Bukhari 5897.

[483] *Fath al Bari* 11/45.

[484] Bukhari 6290 & 760.

[485] Bukhari 789, Abu Dawood 844, Tirmidhi 287, and Nasai 1152.

said, **'Do not proceed before me in *ruk'u* or *sujud*, because no matter how earlier I may bow down before you into *ruk'u* you will catch up with me when rising from it. Indeed I have gained weight.'**[486]

Ibn al Qayyim writes in his *Zad al Maad*,

> 'This has also been reported from a number of the Prophet's ﷺ companions ؓ. All those who have described the *salah* of the Prophet ﷺ have not mentioned this sitting; it has only been mentioned in the *hadeeth* of Abu Humaid and Malik bin al Huwayrith. If this was his permanent practice it would certainly have been mentioned by those who have described his *salah*. Also, the mere fact that he did it does not indicate that it is a *sunnah* of *salah*, unless it becomes known that he did it on the basis that it is a *sunnah* in whose practice he should be emulated. If it is assumed, however, that he did it out of need then this does not show that it is a *sunnah* of *salah*.'[487]

Ibn al Turkumani has also claimed in *al Jawhar al Naqiyy* that this was not a *sunnah* of the Prophet's ﷺ *salah* on the argument that Bukhari has narrated the *hadeeth* of Malik bin al Huwayrith ؓ with a chain that contains Ayyub reporting from Abu Qilabah reporting from Malik bin al Huwayrith ؓ. As part of the longer *hadeeth* Ayyub says, **'He (Amr bin Salamah) would do something that I have not seen them (the learned *Tabi'un* of his time) do: he would sit in the third and fourth *rak'ah*.'**[488]

Imam Tahawi and Imam Ahmad bin Hanbal have both narrated the same *hadeeth* in which Ayyub says, **'I saw Amr bin Salamah do something which I have not seen you do. When he would raise his head from the *sajdah* in the second and fourth *rak'ah* in which there is sitting he would sit properly and then stand.'** Imam Tahawi says, 'Ayyub's statement that he had not seen the people do

[486] Ahmad 16396, Darimi 1315, Ibn Majah 963, and Abu Dawood 619. Booseeree says (Chapter 171, *hadeeth* no.439) that this *isnad* is *saheeh*.

[487] *Zad al Maad* 1/241.

[488] Bukhari 785.

this - even though he had seen the a group of the most eminent *Tabi'un* - shows that this was not a *sunnah*.'[489]

As mentioned earlier, the elder and more prominent companions who were closer to the Prophet ﷺ and who spent more time in his company than Sayyiduna Malik bin al Huwayrith ؓ are all agreed upon a practice that contradicts what he has reported. Therefore, their practice will be preferred over his report and this is the reason why the scholars have adopted it as mentioned by Tirmidhi.

Imam Tirmidhi says after quoting the *hadeeth* of Sayyiduna Abu Hurairah ؓ in this regard, 'This is the practice of the people of learning. They prefer that a man stands up on the balls of his feet in *salah*.' Note that he does not say some or the majority, but the people of learning.

In *al Usoos fi Kayfiyyah al Juloos* Hafidh Qasim bin Qutlubughah al Hanafi has quoted Abdus Salam Ibn Taymiyyah as saying that the *Sahabah* ؓ were unanimous in their not adopting the practice of the sitting of rest, therefore the *hadeeth* of Sayyiduna Malik bin al Huwayrith ؓ must refer to an instance of sickness or need (or old age as shown above in the *hadeeth* of Abu Dawood).

Ibn Bint Naeem says in *Nawadir al Fuqaha* as quoted by Ibn al Turkumani in his *al Jawhar al Naqiyy*, 'They are all agreed in their view that when one raises his head from the second *sajdah* of the first and third *rak'ah* he will stand up straight and not sit, with the exception of Shafiee who recommends that he should sit in the manner of *tashahhud* and then stand.'[490]

Rising straight to the second and fourth *rak'ah* without sitting down is the view and practice of Imam Malik, Imam Abu Hanifah, Imam Abu Yusuf, Imam Muhammad, Sufyan al Thawri, Imam Ahmad, Ishaq bin Rahuyah, Awzaee, their followers and the majority

[489] Ahmad 20016 and Tahawi 4/355.

[490] *al Jawhar al Naqiyy* 2/181.

of the scholars. Imam Ahmad also said, 'Most *ahadeeth* are upon this' (not sitting), and Athram says, 'I saw Ahmad rise upon the balls of his feet after the *sujud*. He did not sit before rising.' The same has been reported from many of the *Sahabah* ﷺ. After quoting the above *hadeeth* of Sayyiduna Abu Hurairah ﷺ, Imam Tirmidhi says, 'This is the practice of the people of learning. They prefer that a man stands up on the balls of his feet in *salah*.'

Chapter 10

Clenching one's fists in salah.

Certain people have quoted the following *hadeeth* to argue that when a person rises to the next *rak'ah* he should support himself on clenched fists like a person kneading dough:

> 'When the Prophet ﷺ would stand up in *salah* he would place his hands upon the ground just as an *aajin* does.'

They have taken the word ***aajin*** to mean 'one who kneads dough'. However, Hafidh Ibn Hajar says in *al Talkhees al Habeer:*

> 'Ibn al Salah has said in his notes on *al Waseet* that this *hadeeth* is not authentic and is unknown. It is not permissible to use it in evidence. Nawawi has also said in *Sharh al Muhaddhab* that this hadeeth is weak or false, it has no basis.'

Hafidh Ibn Hajar also says later:

> 'Ibn al Salah has said that many non-Arabs have acted on this (clenching their fists as though kneading dough). This is tantamount to establishing a posture in *salah* that has no relationship to it with an inauthentic *hadeeth*. Even if the *hadeeth* was authentic this is not its meaning because *aajin* means an old man.'[491]

After quoting a poem to prove his point about the correct meaning of the word *aajin*, Ibn al Salah goes on to say that the parable to be understood from '*ajn*' (the root from which the word '*aajin*' is derived) is the heavy leaning on the hands (palms) for support, not the clenching of the fists.

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[491] *al Talkhees al Habeer* 1/260.

Chapter 11

Tashahhud

Some people argue that in *tashahhud* we should read

السلام علي النبي

'Assalamu ala al Nabiyy' (peace be upon the Prophet) rather than

السلام عليك أيها النبي

'Assalamu alaika ayyuha al Nabiyy' (peace be upon you oh Prophet). They quote the *hadeeth* of Abdullah bin Mas'ud as narrated by Mujahid in Bukhari. The *hadeeth* ends with the additional words **'This was while he was among us, but after he had been taken away we said (*assalam*). The narrator explains, 'meaning upon the Prophet ﷺ (*ala al Nabiyy*).'**

However, the following things should be noted.

Hafidh Jamal ul Deen Malti writes in his *al Mu'tasar* after narrating the *hadeeth* of Sayyiduna Abdullah bin Mas'ud ﷺ from Mujahid,

> '*Munkar*, not authentic, (meaning the additional wording) because this would mean that the *tashahhud* after the Prophet's ﷺ death was different to that of his lifetime, and this is contrary to what is practised by all and what has been related in *saheeh* narrations. Abu Bakr and Umar ﷺ would teach people *tashahhud* during the time of their khilafah in the manner that it was recited during the Prophet's ﷺ lifetime, i.e., (*Assalamu alaika ayyuha al Nabiyy*).'[492]

Allamah Anwar Shah Kashmiri says as quoted by Muhaddith Shabbir Ahmad Uthmani in his commentary of Saheeh Muslim, *Fath al Mulhim*:

> 'It seems that this different wording (*Assalamu ala al Nabiyy*) was not widespread amongst the *Sahabah* because it has not been passed down from them. Ibn Mas'ud ﷺ and his companions taught the same

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[492] *M'aarif al Sunan* 3/87 quoting from *al Mu'tasar* 1/35.

tashahhud to others with the wording of (*Assalamu alaika*) after the Prophet's ﷺ death. They did not change a single word of it as we have related in the *musalsal* narration of Imam Abu Hanifah about the holding of the hand. Ameer al Mu'mineen Umar bin al Khattab ؓ also taught the *tashahhud* with the wording '*Assalamu alaika*' to the gathering of *Sahabah* and *Tabi'un* from the *minbar*. This practice being passed down successively from generation to generation is strong proof that it was the best known and most widely practised amongst them (*Sahabah* ؓ). Furthermore, there is no difference grammatically in people saying (*Assalamu alaika ayyuha al Nabiyy*, peace be upon you oh Prophet) silently in *salah*, whilst being physically distant from the Prophet ﷺ and his *masjid*, and in saying it in the same form after his death ﷺ.'[493]

Muhaddith Yusuf al Binnouri writes in his commentary of Tirmidhi, *Maarif al Sunan*,

> 'The established *mutawatir* narration from Ibn Mas'ud ؓ, his quoted practice that has been passed down successively to the degree of *tawatur*, and the established wording in all the narrations from more than twenty *Sahabah* ؓ are all clear evidences that saying *salam* with the words of address (*Assalamu alaika ayyuha al Nabiyy*) is the *sunnah*.
>
> Furthermore, this *hadeeth* has been narrated from Abdullah bin Mas'ud ؓ by more than twenty narrators. We do not see this additional wording (quoted above from Mujahid in Bukhari) that does not conform to the original but actually changes it, in any of these chains except from Mujahid. It is clear, therefore, that this addition cannot be accepted, especially since we have seen the narrators diligently take into consideration (in the narration of *tashahhud*) even individual letters such as 'Waw', 'Alif', and 'Laam'. How could such a great change have escaped them? If only one narrator of the calibre of Alqamah had opposed Mujahid in the narration of these words, it would have been sufficient not to accept them. What is to be said, then, if it is opposed by the whole group of narrators? Alqamah, Abu al Aswad, Abu al Ahwas, Abu Wail, Abu Ubaidah, and the others all narrate the same *hadeeth* (their narrations are in the *saheeh* books of *hadeeth*) from Abdullah bin Mas'ud ؓ without the additional words reported by Mujahid from Abu Ma'mar from Abdullah bin Mas'ud ؓ.

[493] *Fath al Mulhim* 2/42.

> I believe - and Allah knows best - that this addition of Mujahid is possibly his own adoption of Ibn Abbas's ؓ personal *ijtihad*, because he was one of his closest companions. Saeed bin Mansoor quotes Abu Ubaidah who reports that his father, Abdullah bin Mas'ud ؓ mentioned that the Prophet ﷺ taught them *tashahhud*. He narrated the whole *tashahhud* upon which Ibn Abbas ؓ said, "We used to say *Assalamu Alaika Ayyuhan Nabiyy* when the Prophet ﷺ was alive." Ibn Mas'ud ؓ replied, "This is how we were taught and this is how we will teach." This quite clearly shows that this was Ibn Abbas's ؓ *ijtihad* and Ibn Mas'ud ؓ did not agree with him. It is quite possible, therefore, that Mujahid may have followed his teacher's *ijtihad*. Ibn Abbas ؓ, Mujahid, Ataa, and Ibn Jurayj were all residents of Makkah, and it was there that they spread their knowledge. (In this particular *mas'alah*) there is no one who agrees with them from the people of Madinah and Iraq, and as the individual and particular views of the people of Makkah are many, (some of them have been discussed earlier) this should be considered one of them.
>
> Besides, Mujahid's own other narration as recorded by Muslim does not contain this addition. It seems, therefore, that sometimes he would add these words from his own *ijtihad* and at other times leave them out sufficing with the original narration. In short, these words are not of Ibn Mas'ud ؓ but of someone after him. Tahawi has attributed them to Mujahid and other similar narrators in his *Mushkil al Aathaar*, and this is correct in my view.'

He later adds,

> 'In short, the *hadeeth* of Ibn Mas'ud and Ibn Abbas ؓ as narrated by the whole group is far more worthy than the particular narration of an individual (Mujahid) about whom it cannot be ascertained whether he said these additional words from his own *ijtihad* or actually quoted them from those before him. Moreover, the other *Sahabah* such as Abu Bakr, Umar, Abu Saeed al Khudri, Muawiyah, Salman, Abu Musa, Aisha, and Jabir ؓ all relate the *tashahhud* with the same words as reported from Ibn Mas'ud ؓ by a large group of narrators.'

He finally concludes,

> 'Therefore, it (the *hadeeth* of Ibn Mas'ud ؓ with the words '*Assalamu alaika ayyuha al Nabiyy*') is more worthy of being accepted.'

It should also be remembered that Mujahid's own other narrations do not contain these additional words as recorded by Muslim, Nasai and Abu Dawood.[494]

Some *muhaddithun* have accepted Abu Ubaidah's *hadeeth* from his father Sayyiduna Abdullah bin Mas'ud ﷺ. Daruqutni has declared Abu Ubaidah's *ahadeeth* from his father as being *saheeh*.

If the words (*Assalamu alaika ayyuha al Nabiyy*) were to be changed after the Prophet's ﷺ death then they should have also been changed for those who were reciting the *tashahhud* in his absence during his lifetime, but this was never the case. No distinction was made about the Prophet ﷺ being able to hear the *salam* or being present in the vicinity, and this should also be the case after his death ﷺ.

The words (*Assalamu alaika ayyuha al Nabiyy*) are *mutawatir* in all the *tashahhuds* passed down to us from the *Sahabah* ﷺ. They cannot be changed because of one *shaadh* narration such as that of Mujahid. (He himself does not mention these changed words in some chains as explained above.) Great care was taken in memorising, preserving and conveying the words of *tashahhud* so much so that the process has been described by Abdullah bin Mas'ud ﷺ as similar to that of learning and preserving the Quran. They were even particular about individual letters and were not willing to accommodate any change. Imam Muhammad has mentioned in his narration of Imam Malik's *al Muwatta*[495] that Sayyiduna Abdullah bin Mas'ud ﷺ would dislike the addition or deletion of even a single letter in *tashahhud*.

[494] Muslim 402, Abu Dawood 971 and Nasai 1171.
[495] 1/476.

> Aswad reports, '**Abdullah (Ibn Mas'ud) ﷺ would teach us the *tashahhud* of *salah*. He would correct us on Alif and Waw.**'[496]

During his caliphate Sayyiduna Umar ﷺ taught the *tashahhud* to the people from the *mimbar* of Rasulullah ﷺ with the words (*Assalamu alaika ayyuha al Nabiyy*) and despite the presence of the *Sahabah* ﷺ no one disapproved.[497]

> Qasim bin Muhammad narrates from his aunt **Aisha ﷺ that when reciting *tashahhud* she would say '*Assalamu alaika ayyuha al Nabiyy*'.**[498]

[496] Bazzar as quoted by Ibn Hajar in *Mukhtasar Zawaid al Bazzar* 397. He adds that the *isnad* is *saheeh*. Hafidh Haithami 2/141 also declares it *saheeh*.
[497] Malik 204, Imam Shafiee in *al Risalah* p268, Hakim 979, Baihaqi 2831.
[498] Baihaqi in *M'arifah al Sunan* 3/59 no. 3685.

Chapter 12

The movement of the finger in tashahhud

Sayyiduna Abdullah Ibn al Zubair ﷺ narrates that **the Prophet ﷺ would point with his finger when he prayed and he would not move it.**[499]

The wording of this *hadeeth* informs us that the permanent practice of the Prophet ﷺ was to merely point with the finger and not move it. This is the correct and established *sunnah* of the Prophet of Allah ﷺ that is recognised and followed by the majority of the *ummah*.

Certain people, however, choose to continue moving the finger in *tashahhud* thinking that this is *sunnah*. In evidence they cite two narrations, one on the authority of Sayyiduna Wail Ibn Hujr ﷺ and the other from Sayyiduna Ibn Umar ﷺ. A close look at both narrations will reveal that they are less authentic than the above *hadeeth*, and their meaning, as understood and explained by the *Muhaddithun*, the very people who have recorded and transmitted them, is different to that which is commonly construed by people who make an isolated reading of these *ahadeeth*.

1. Sayyiduna Wail Ibn Hujr ﷺ says towards the end of a longer *hadeeth*, '**He (the Prophet ﷺ) clenched two of his fingers and made a circle with them. He then lifted his finger and I saw him moving it praying with it.**'[500]

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[499] Abu Dawood 989, Nasai 1270, Abu Awanah 2/226 (Dar al Ma'rifah edition, Beirut.), Baihaqi 2786 and Baghawi 676. Imam Nawawi has declared it *saheeh* in his *al Majm'u* 3/454.

[500] Ahmad 18391, Nasai 889 & 1268 and Ibn Khuzaimah 223. Ibn Khuzaimah adds after narrating the *hadeeth*, 'There is no mention of the words 'moving it' in any narration except this related by Zaidah.

This extra wording of (*yuharrikuha*) moving it' is *shaadh*. Many reliable narrators have reported this *hadeeth* but they have not mentioned these words of moving the finger; only one narrator has done so. The other *ahadeeth* on the subject of pointing the finger in *tashahhud* also do not mention any movement. In fact it is categorically denied in the *saheeh hadeeth* of Sayyiduna Abdullah Ibn al Zubair ﷺ quoted earlier. Therefore, this extra wording of (*yuharrikuha*) 'moving it' is *shaadh*.

The above *hadeeth* is reported by Aasim bin Kulaib from his father from Sayyiduna Wail bin Hujr ﷺ. A good number of narrators (listed below) relate it from Aasim bin Kulaib. However, from all these only Zaidah bin Qudamah reports the extra wording of (*yuharrikuha*) 'moving it'.

- Sufyan bin Uyaynah reports it from Aasim bin kulaib as recorded by Ahmad,[501] Humaidi,[502] Nasai,[503] and Tabarani[504].

- Khalid bin Abdullah al Wasiti reports it from Aasim bin Kulaib as recorded by Baihaqi.[505]

- Qais bin Rabee' reports it from Aasim bin Kulaib as recorded by Tabarani.[506]

- Abu al Ahwas Salam bin Saleem reports it from Aasim bin Kulaib as recorded by Abu Dawood al Tayalisi[507] and Tabarani.[508]

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[501] Ahmad 18392.
[502] Humaidi 885.
[503] Nasai 1263.
[504] Tabarani in *al Mu'jam al Kabeer* 22/33.
[505] Baihaqi 2784.
[506] Tabarani in *al Mu'jam al Kabeer* 22/33.
[507] Abu Dawood al Tayalisi 1020.
[508] Tabarani in *al Mu'jam al Kabeer* 22/34.

- Sufyan al Thawri reports it from Aasim bin Kulaib as recorded by Abdul Razzaq in his Musannaf[509] and Tabarani.[510]

- Sh'ubah reports it from Aasim bin Kulaib as recorded by Ahmad,[511] Tabarani,[512] and Ibn Khuzaimah.[513]

- Abdullah bin Idrees al Awadi reports it from Aasim bin Kulaib as recorded by Ibn Majah.[514]

- Zuhair bin Muawiyah reports it from Aasim bin Kulaib as recorded by Ahmad[515] and Tabarani.[516]

- Abu Awanah reports it from Aasim bin Kulaib as recorded by Tabarani.[517]

- Abdul Wahid bin Ziyaad reports it from Aasim bin Kulaib as recorded by Ahmad.[518]

- Bishr bin al Mufadhal reports it from Aasim bin Kulaib as recorded by Nasai[519] and Abu Dawood.[520]

All of the above narrators have reported this *hadeeth* from Aasim bin kulaib but only with words of the meaning 'He pointed with his forefinger' or 'He pointed with his forefinger and prayed with it.'

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[509] Abdul Razzaq 2522.
[510] Tabarani in *al Mu'jam al Kabeer* 22/34.
[511] Ahmad 18376 & 18398.
[512] Tabarani in *al Mu'jam al Kabeer* 22/35.
[513] Ibn Khuzaimah 697 & 698.
[514] Ibn Majah 912.
[515] Ahmad 18120.
[516] Tabarani in *al Mu'jam al Kabeer* 22/36.
[517] Tabarani in *al Mu'jam al Kabeer* 22/38.
[518] Ahmad 18371.
[519] Nasai 1265.
[520] Abu Dawood 957.

None of them apart from Zaidah bin Qudamah have reported the extra wording of (*yuharrikuha*) 'moving it'. This addition is therefore *shaadh* and cannot be accepted especially since it is clearly contradicted by the *saheeh hadeeth* of Sayyiduna Abdullah bin al Zubair ﷺ which categorically negates the movement of the finger, and also by the silence of all the other *ahadeeth* on the subject of pointing the finger in *tashahhud*, such as those of Sayyiduna Ibn Umar, Sayyiduna Abu Humaid al Saidee and Sayyiduna Numair al Khuzai ﷺ which do not mention anything to resemble the constant movement of the finger.

It should also be remembered that Sayyiduna Wail Ibn Hujr ﷺ speaks of having seen this action of the Prophet ﷺ once, as he says in the beginning of the long *hadeeth* 'I saw.....'. On the other hand, Sayyiduna Abdullah Ibn al Zubair ﷺ has reported the permanent practice of the Prophet ﷺ by employing the words 'would not move it'.

2. Sayyiduna Ibn Umar ﷺ narrates that **the Prophet ﷺ said 'The movement of the fingers in prayer frightens away Shaitan'**.[521]

Imam Baihaqi has declared this *hadeeth dhaeef* (weak) saying, 'The only person to narrate this is Muhammad bin Amr al Waqidi and he is not authentic.' Hafidh Ibn Hajar, Hafidh Suyuti and Munawi also say that it is *dhaeef*.

Imam Ahmad bin Hanbal has branded the above narrator, Muhammad bin Amr al Waqidi a liar, and Ibn al Madini has accused him of fabricating *hadeeth*.[522]

Allamah Abdul Hayy Luckhnawi writes in *al Siayah*:

> 'Suyuti has quoted this narration of Ibn Umar ﷺ in his *al Jami' al Sagheer* and ascribed it to Baihaqi. Azizi says in his commentary of *al Jami' al Sagheer*, "Its *isnad* is *dhaeef*. The verdict of the Shafiee scholars is the desirability of lifting the finger without (continuous) movement."

[521] Baihaqi 2788 and Ibn Adiyy 7/483.

[522] *Mizan al I'itidal* 7999.

Even if, for argument's sake, we accept 'the movement of the finger' in these narrations we will only take such words to only refer to the single movement of raising the finger in *tashahhud*. This is the very explanation given by the *muhaddithun*.

Baihaqi who has narrated both *hadeeth* in his collection has explained the *hadeeth* of Sayyiduna Wail ibn Hujr ﷺ in the following manner:

> 'The movement mentioned in this *hadeeth* probably means the single pointing of the finger, not its continuous movement. In this way, the narration will be in agreement with the *hadeeth* of Abdullah Ibn al Zubair ﷺ.'[523]

Sheikh al Hadeeth Moulana Zakariyyah also provides a similar explanation in his Arabic commentary of *al Muwatta Malik*, *Awjaz al Masalik*. He says,

> 'Most of the narrations of Wail bin Hujr ﷺ contain the wording "moving it, praying with it." It is quite clear that the term "praying with it" is an elaboration of the words "moving it", and does not mean anything other than movement of the finger at the time of pointing.'[524]

In support of this he later quotes from *Kashf al Ghummah* that Sayyiduna Abdullah Ibn al Zubair ﷺ used to say that the Prophet ﷺ would not move his forefinger except at the time of pointing, and by pointing the finger he sought to signify sincerity and the oneness of Allah.

He also adds that Imam Nasai is also inclined to this interpretation. This is understood by the fact that he has inserted a chapter heading in his *Sunan* titled 'The place to focus the eyes in *salah* and the movement of the finger' but surprisingly has not included the *hadeeth*

[523] Baihaqi 2787.

[524] *Awjaz al Masalik* 2/117.

of moving the finger. In fact, he has quoted the contrasting *hadeeth* of Sayyiduna Abdullah ibn al Zubair ﷺ.

The same is to be said of the 'movement' mentioned in the *hadeeth* of Sayyiduna Ibn Umar ﷺ quoted earlier, that it is in reference to the single movement of raising the finger and putting it down again.

Muhaddith Khalil Ahmad Sharanpuri, further explaining this reconciliation of the *ahadeeth*, writes in his Arabic commentary of Abu Dawood, *Badhl al Majhud*:

> 'In the view of the Hanafi scholars there is no disparity between the two *hadeeth* (the *hadeeth* of Wail Ibn Hujr ﷺ that suggests movement of the finger and the *hadeeth* of Abdullah Ibn al Zubair ﷺ that denies it.), for they clarify that when pointing the finger in *tashahhud* one should lift it at the time of negation (saying la ilaha 'there is no god....') and put it down on affirmation (saying illallahu 'but Allah....'). This, i.e., the raising and putting down of the finger is what is referred to by 'movement' in the *hadeeth*. As for the denial of movement (in the *saheeh hadeeth* of Abdullah Ibn al Zubair radhiallahu anhu), this is pertaining to the continuous movement of the finger as practised by some of the *ahl al hadeeth*.'[525]

The verdicts of the madhahib.

Sheikh al Hadeeth Moulana Muhammad Zakariyyah also outlines the verdicts of the four schools of *fiqh* on this issue by quoting from their original books. He writes in his *Awjaz al Masalik*, that the ruling of the Hanafi, Shafiee and Hanbali schools of *fiqh* is the same, i.e., the finger should not be moved continuously in *tashahhud*. In fact, some Shafiee scholars rule that the *salah* is rendered invalid by the constant movement of the finger because this constitutes excessive action, something which goes against the universally accepted rule of serenity and tranquillity in *salah*. And although he states that the most common verdict of the Maliki scholars is of moving the finger in *tashahhud*, he does add that Ibn al Qasim, one of Imam Malik's foremost students, opposes this view and is in agreement with the

[525] *Badhl al Majhood* 5/320.

majority of the scholars. He also quotes another famous Maliki scholar, Ibn al Arabi who vehemently denounces the practice of moving the finger in *tashahhud*.

Ibn al Arabi says in his commentary of Tirmidhi, *Aaridhah al Ahwadhi*,

> 'Beware of constantly moving your fingers in *tashahhud*. Do not pay any attention to the narration of Utbiyyah for it is a problem. I am bewildered by those who say that the movement of the finger is a means of repelling Shaitan. Know that when you shake one finger at Shaitan he will shake ten at you. Shaitan can only be repelled by sincerity, devotion, prayer, and seeking the protection of Allah, not by the movement of the finger. One should only point with the finger as has been mentioned in the *hadeeth*. The *hadeeth* of Wail which contains the words 'their hands would move beneath their cloaks in prayer' is not authentic, and even if we were to assume its authenticity its correct explanation is the movement of the hand at the time of spreading and closing it.'[526]

Ibn al Hajib al Maliki has also clearly mentioned in his *al Mukhtasar* of *Fiqh* that the most famous view of Imam Malik is not to move the finger. Besides, the movement of the finger even according to those Maliki scholars who are of that opinion is quite different from the constant and rigorous shaking that some people practice.

Imam Nawawi al Shafiee has also categorically stated in his *Fatawaa* and in his *al Majm'u*[527] that the movement of the finger in *salah* is *makrooh*.

Contrary to what one certain author has suggested, the view of Imam Ahmad bin Hanbal and his followers also is that the finger should not be moved constantly. He writes that Imam Ahmad was asked, 'Should a man point with his finger during prayer?' He replied, 'Yes, vigorously.' The question was about pointing

[526] *Awjaz al Masalik* 2/117 quoting from *Aaridhah al Ahwadhi*.
[527] *al Majm'u* 3/454.

the finger, not moving it. It is extremely strange, therefore, to conclude that Imam Ahmad's practice was to move the finger in *tashahhud*.

The author of *al Rawdh al Murabba'* (a concise, standard and recognised work of Hanbali *fiqh*) says, 'He should point with his forefinger without moving it in his *tashahhud* and *duaa* during *salah*, and at other times when engaging in the *dhikr* of Allah in order to signify *tawheed*.'

Ibn Qudamah al Hanbali writes in *al Mughni*,

> 'He should point with the forefinger raising it at the time of remembering Allah in his *tashahhud* for what we have narrated earlier, and he should not move it because of the *hadeeth* of Abdullah bin al Zubair ﷺ narrated by Abu Dawood, "The Prophet ﷺ would point with his finger and not move it."[528]

The same author has also quoted a *hadeeth* in the following manner: 'When he raised his finger, he would move it, supplicating with it' and he used to say, 'It is surely more powerful against the devil than iron, meaning the forefinger.'

It appears as though this is a complete *hadeeth* and that the (constant) movement of the finger is more powerful against the devil than iron. In fact, these are two separate *hadeeth*. The statement 'When he raised his finger, he would move it, supplicating with it' is part of a *hadeeth* narrated by Sayyiduna Wail bin Hujr ﷺ, and the words 'It is surely more powerful against the devil than iron, meaning the forefinger' are actually part of another *hadeeth* related by Nafi' whose complete narration reads as follows:

> Nafi' reported that when **Ibn Umar ﷺ would pray *salah* he would point with his finger and fix his gaze on it, and he said, 'The Prophet ﷺ said, "It is surely more**

[528] *al Mughni* 2/99.

> **powerful against the devil than iron, meaning the finger."'**[529]

There is no mention in Nafi's *hadeeth* of the movement of the finger, merely its pointing. The two separate reports should not be confusingly placed together to give the impression that they form one *hadeeth* about the constant movement of the finger in *tashahhud*.

The raising of the finger.

The *ulama* of the Hanafi *fiqh* say that the finger should be raised at the point of negation (*La ilaha*) and then replaced on affirmation (*Illallah*). Some *ulama* also say that the raising of the forefinger and the clutching of the rest is for the purpose of making *duaa* after the *tashahhud* (as is mentioned in the above *ahadeeth*), therefore the finger should be kept raised till the end of *salah*. This is mentioned quite clearly in one *hadeeth*.

> Sayyiduna Shihab ﷺ says, '**I came upon the Prophet ﷺ whilst he was praying. He had placed his left hand upon his left thigh, his right hand upon his right thigh and he had spread his forefinger (as opposed to clutching it) saying,**
>
> يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ
>
> (Oh He who transforms the hearts! Make my heart steadfast upon your religion.)[530]

A similar *hadeeth* has been narrated by Abu Ya'laa al Mawsili in his *Musnad* with the words 'pointing with his forefinger' instead of 'had spread his forefinger'.[531]

[529] Ahmad 5964; and Bazzar as quoted in *Kashf al Astaar* 563.

[530] Tirmidhi 3587. Muhaddith Dhafar Ahmad Uthmani says that there is no fault in the *sanad* (839).

[531] Abu Ya'laa as quoted by Ibn Hajar in *al Matalib al Aliyah* 539.

The above meaning is also conveyed in the following narrations:

> Sayyiduna Numair al Khuzai ﷺ relates that he saw **the Prophet ﷺ seated in *salah*. He had placed his right arm upon his right thigh and raised his forefinger, having bent it slightly whilst praying.**[532]

> Sayyiduna Wail bin Hujr ﷺ reports, **'I prayed *salah* behind the Prophet ﷺ and said to myself "I will preserve the *salah* of the Prophet ﷺ." When he sat for *tashahhud* he spread his left foot upon the ground and sat on it, and placed his left palm upon his left thigh and his right arm upon his right thigh. He then shaped his fingers making a circle with the middle finger and the thumb and began praying with the other one (forefinger).'**[533]

> He also relates, **'I saw the Prophet ﷺ make a circle with his thumb and middle finger, and lift the one next to it (the forefinger) praying with it in *tashahhud*.'**[534]

> Sayyiduna Abdullah bin Umar ﷺ relates that **when the Prophet ﷺ would sit in *salah*, he would place his right hand upon his knee and raise his forefinger praying with it, whilst his left hand would be spread out upon his left knee.**[535]

This is also the view of the Hanafi Muhaddith Moulana Rasheed Ahmad Gangohi. He says, 'It should be known regarding what some *fuqaha* have said about raising the finger at the time of negation and putting it down at the time of affirmation, that the established (method) in the *hadeeth* is to keep the finger raised till the end of *salah*.'[536] The author of *al Muhalla*, the commentary of *al Muwatta* has mentioned that it has been narrated from some Maliki and Shafiee Imams also that the finger should be kept raised till the end of *tashahhud*. He also quotes Ibn Hajar al Makki al Shafiee who says, 'It is *sunnah* to keep the finger raised till the end of *tashahhud*.'[537]

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[532] Ahmad 15439, Abu Dawood 991, Nasai 1274 and Ibn Hibban 1943.

[533] Saeed bin Mansoor as quoted by Imam Nimawi 457. Also reported by Tahawi 1/259. Imam Nimawi says that its *isnad* is *saheeh*. A similar narration has also been recorded by Abu Dawood Tayalisi 1020.

[534] Ibn Majah 912 and Nasai 1264. Bouseeree (Chapter 163, no. 336) and Imam Nimawi (464) have both declared the *hadeeth saheeh*.

[535] Muslim 580, Tirmidhi 294 and Nasai 1269.

[536] *al Kawkab al Durri* 1/289.

[537] *Awn al Ma'bood*: Chapter of *salah*, section on pointing with the finger in *tashahhud*.

Chapter 13

Difference in salah between men and women

Some people are of the view that all the laws of *salah* are common to both men and women, and that there is no difference between them. They also claim that the *hadeeth* 'Pray as you have seen me praying' is general and, therefore, should be applied equally to both men and women. It should be realised, however, that our own interpretation and logical inference of this *hadeeth* cannot compare with the other *ahadeeth* of the Messenger of Allah ﷺ, and the verdicts and practice of the *Sahabah* and *Tabi'un* ؓ quoted below.

The Shariah has ordained distinct rules for men and women in many important questions of *salah*. For example,

- *Jumuah* is *fardh* upon men but not on women, and the Eid prayer is *wajib* for men but again not for women.

  1. Sayyiduna Tariq bin Shihab ؓ reports that the Prophet ﷺ said, '***Jumuah* in congregation is an obligatory duty upon every Muslim except four people: a slave, a woman, a child, and one who is sick.**'[538]

  2. Sayyidatuna Umm Atiyyah ؓ says as part of a longer *hadeeth*, '**We have been forbidden from following funerals and there is no *Jumuah* upon us.**'[539]

- The reward of congregational prayer for men is twenty seven times more than an individual prayer. Contrary to this, the more rewarding prayer of a woman is that which is most

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[538] Abu Dawood 1067 and Hakim 1062. Hakim declared it *saheeh* and Dhahabi agreed.

[539] Ibn Khuzaimah 1722.

concealed and performed within the confines of her innermost living quarters.

3. Sayyiduna Abdullah bin Mas'ud ﷺ reports that **the Prophet ﷺ said, 'The prayer of a woman in her *makhda'* (partition) is better than her prayer in her *hujrah* (chamber), and her prayer in her *hujrah* is better than her prayer in her *bait* (house).'**[540]

4. Sayyiduna Abu Hurairah ﷺ narrates that the Prophet ﷺ said, **'The most beloved *salah* to Allah of a woman is one that she performs in the darkest spot of her home.'**[541]

- Unlike men women should not give *adhan* or say the *iqamah*.

5. Sayyidatuna Asmaa ﷺ narrates as part of a longer *hadeeth* that the Prophet ﷺ said, **'There is no *adhan*, *iqamah* or Jumuah upon women.'**[542]

6. Sayyidatuna Ibn Umar ﷺ says, **'There is no *adhan* or *iqamah* upon women.'**[543]

- There is a great difference in the *awrah* of a man and that of a woman in *salah*. Women must cover their entire body including the hair, leaving only the face, hands and feet exposed.

7. Ummul Mu'mineen Aisha ﷺ reports that **the Prophet ﷺ said, 'Allah does not accept the *salah* of a mature female without a scarf.'**[544]

[540] Abu Dawood 570 and Ibn Khuzaimah 1690.

[541] Ibn Khuzaimah 1691, and Tabarani in *al M'ujam al Kabeer* as mentioned by Hafidh Haithami 2/35. Hafidh Haithami also says that its narrators are authentic.

[542] Baihaqi 1921.

[543] Baihaqi 1920.

- Women cannot lead men in salah.

8. Abu Bakrah ﷺ reports that **the Prophet ﷺ said, 'Never will those people succeed who have appointed a woman over them.'**[545]

9. Jabir bin Abdullah reports as part of a longer *hadeeth* that **the Prophet ﷺ said, 'Know that a woman should not lead a man in salah.'**[546]

- For the purpose of correcting or deterring someone in *salah* men should say *'subhanallah'* loudly, whilst women are only allowed to clap their hands.

10. Sayyiduna Abu Hurairah ﷺ reports that **the Prophet ﷺ said, '*Tasbeeh* is for men, and clapping is for women.'**[547]

The different postures, positions and rulings concerning the prayer of the female are not the invention of a group or an individual but the teaching of the Prophet ﷺ himself. He was the very first person to differentiate between the prayer of a man and a woman.

11. Yazid bin Abi Habib reports that **the Prophet ﷺ passed by two women who were praying *salah*. He said, 'When you prostrate, let part of your body cling to the earth, for women are unlike men in this regard'.**[548]

[544] Ahmad 24012, Ibn Majah 655, Abu Dawood 641, Tirmidhi 377, Ibn Khuzaimah 775, Hakim 917 and Baihaqi 3254. Hakim declared it *saheeh* and Dhahabi agreed.

[545] Ahmad 19507, Bukhari 4163, Tirmidhi 2262 and Nasai 5388.

[546] Ibn Majah 1081 and Baihaqi 5131.

[547] Bukhari 1145.

[548] Abu Dawood in his *al Maraseel* p18 (Muassasah al Risalah edition), and Baihaqi 3201.

12. Sayyiduna Ibn Umar ﷺ narrates that the Prophet ﷺ said, **'When a woman sits in *salah* she should place one thigh over the other, and when she prostrates she should press her stomach to her thighs in a manner that is the most concealing for her. Indeed Allah looks at her saying, "Oh my angels! I make you witness that I have forgiven her."'**[549]

13. Sayyiduna Wail bin Hujr ﷺ reports that **the Prophet ﷺ said, 'Oh Ibn Hujr! When you pray make your hands level with your ears. And the woman shall raise her hands close to her bosom.'**[550]

We derive some very important and fundamental principles about the prayer of a woman from all the above *ahadeeth*.

- The laws of *salah* are not always the same for men and women.
- The *sunnah* posture of a female in any position of *salah* is that which is the most concealing for her.

Imam Baihaqi says,

> 'All of the laws of *salah* in which a woman differs from a man are based on the principle of *satr* (concealment). This means that the woman is instructed to do all that which is more concealing for her. The following chapters of *hadeeth* explain this meaning in detail.'[551]

As mentioned earlier, this variation in the *salah* of a woman has been prescribed by none other than the Prophet ﷺ himself. It has remained the practice of the whole *ummah* till this day and is also

[549] Baihaqi 3199. He also declared it *dhaeef*.

[550] Tabarani in *al M'ujam al Kabeer* 22/19 no.28. Hafidh Haithami says 2/103, 'Tabarani has narrated it as part of a long *hadeeth* on the virtue of Wail bin Hujr ﷺ with a chain of Maimoonah bint Hujr narrating from her auntie Umm Yahya bint Abdul Jabbar. I have not identified her but the rest of the narrators are reliable.'

[551] Baihaqi 2/314.

reflected in the rulings of the *Sahabah* and *Tabi'un*. The *ulama* and *fuqaha* of all four schools have always recognised this difference and, as is evident in their books of *fiqh*, have always observed the above principles whenever making a ruling about the *salah* of a woman. Following are a few narrations detailing the verdicts and practice of the *Sahabah* ﷺ together with the verdicts of some of the *Tabi'un* and the *ulama* of the different schools of *fiqh*:

Verdicts and practice of the Sahabah ﷺ

Khalid bin al Lajlaaj reports as part of a longer *hadeeth* that women were ordered to do *tarabb'u*[552] when sitting in *salah*.[553]

Nafi' narrates that Safiyyah ﷺ would pray and do *tarabb'u*.[554]

Nafi' also narrates that the womenfolk of Sayyiduna Abdullah bin Umar's ﷺ family would do *tarabb'u*.[555]

Sayyiduna Ibn Umar ﷺ was once asked, 'How did women pray their *salah* during the time of the Prophet ﷺ?' He replied, 'They used to sit cross legged until they were told to practice *ihtifaz*.'[556]

Sayyiduna Ali ﷺ says, 'When a woman prostrates she should do *ihtifaz* and press her thighs together.', and in Abdul Razzaq's narration 'press her thighs against her stomach.'[557]

[552] i.e., to draw out one's right leg towards the right side of the body and to place the left leg beneath the right leg.

[553] Ibn Abi Shaibah 2783.

[554] Abdul Razzaq 5074 and Ibn Abi Shaibah 2784.

[555] Ibn Abi Shaibah 2789.

[556] Narrated by all three, Abu Muhammad al Bukhari, Qadhi Umar bin al Hasan al Ashnani, and Ibn Khusruw in their Musnads of Imam Abu Hanifah's *ahadeeth*. *Ihtifaz* is to lean to one side and rest on the posterior. It is more or less the same as *sadl*.

[557] Abdul Razzaq 5072 and Ibn Abi Shaibah 2777. Muhaddith Dhafar Ahmad Uthmani 3/32 has declared it *hasan*.

Sayyiduna Ibn Abbas ﷺ was asked about the prayer of a woman. He replied, 'She should pull herself close together and do *ihtifaz*.'[558]

Verdicts of the Tabi'un and other ulama.

Ibn Jurayj reports, 'I asked Ataa: "Should a woman motion with her hands at the time of *takbeer* as a man does?" he replied, "She should not raise her hands with *takbeer* in the manner of men." Ataa then demonstrated (the way in which she should.) He placed his hands very low and then pulled them towards him. He then said, "The posture of a woman in *salah* is not that of a man."'[559]

Ataa also says, 'A woman should pull herself together when she bows down into *ruk'u*: she should bring up her arms to her stomach and pull herself together as much as possible. When she prostrates she should bring up her arms close to her and press her bosom and stomach against her thighs: she should pull herself together as much as possible.[560]

Hasan al Basri says, 'A woman should pull herself close together in *sujud*.'[561]

Hasan and Qatadah both say, 'When a woman prostrates she should pull herself together as much as possible. She should not allow for any space between her limbs so that her posterior is not raised.'[562]

One certain author has argued that all the descriptions of the Prophet's ﷺ prayer are equally applicable to both men and women and there is nothing in the *sunnah* that excludes women from any of them. *Insha Allah* the contents of this chapter will answer that claim. The author then goes on to say that this is the view of Ibrahim al Nakhai who said, 'A woman's actions in the prayer are the same as a

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[558] Ibn Abi Shaibah 2778.
[559] Abdul Razzaq 5066 and Ibn Abi Shaibah 2474.
[560] Abdul Razzaq 5069.
[561] Ibn Abi Shaibah 2781.
[562] Abdul Razzaq 5068.

man's.' - transmitted by Ibn Abi Shaibah (1/75/2), with a saheeh sanad from him.

This is not what Ibrahim al Nakhai said at all nor is it his view. His narration transmitted by Ibn Abi Shaibah actually reads, **'A woman will sit in salah just as a man does.'**[563] This somehow has been misquoted as **'A woman's actions in the prayer are the same as a man's.'!**

In fact, Ibrahim al Nakhai's other narrations quite clearly contradict the above report. His view about the prayer of a woman as reported by Ibn Abi Shaibah and others is as follows:

Ibrahim al Nakhai says, 'When a woman prostrates she should press her stomach against her thighs. She should not raise her posterior nor should she allow for any space or distance between the limbs of her body as a man does.'[564]

He also says, 'When a woman prostrates she should bring her thighs together and press her abdomen to them.'[565]

He also says, 'A woman should sit to one side in *salah*.'[566]

Imam Baihaqi says,

> 'All of the laws of *salah* in which a woman differs from a man are based on the principle of *satr* (concealment). This means that the woman is instructed to do all that which is more concealing for her. The following chapters of *hadeeth* explain this meaning in detail.'[567]

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[563] Ibn Abi Shaibah 1/242, no 2788.
[564] Abdul Razzaq 5071 and Ibn Abi Shaibah 2782.
[565] Ibn Abi Shaibah 2779.
[566] Abdul Razzaq 5077 and Ibn Abi Shaibah 2792.
[567] Baihaqi 2/314.

Ibn Qudamah al Maqdisi al Hanbali quotes Imam Ahmad bin Hanbal in his *al Mughni* as saying, 'I consider *sadl*[568] to be better for a woman.' He also qoutes the narration of Sayyiduna Ali ؓ who says, 'When a woman prays *salah* she should do *ihtifaz* and press her thighs together.'[569]

Imam Ahmad was asked about how a woman should prostrate and sit for *tashahhud*. He replied, 'She should do whatever is more concealing for her.' He added, 'She should do *tarabb'u* in *tashahhud* and draw her legs to one side (*sadl*).'[570]

According to the narration of Abu Dawood, Imam Ahmad was asked about how a woman should sit in *salah*. He replied, 'She should press her thighs together.'[571]

Qadhi Iyadh has also quoted from some *Salaf* that the *sunnah* for women is *tarabb'u*.[572]

All the above quite clearly demonstrates that the prayer of a woman is different in some aspects from that of a man, and that this distinction was first made by none other than the Prophet ﷺ, and then maintained by the prominent *Sahabah* and *Tabi'un*. Furthermore, as can be seen in their works, there is almost universal agreement amongst the scholars of all schools of *fiqh* on this issue.

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[568] To draw out the right leg to one side of the body and place the left leg beneath one's right thigh. In this way the posterior will come to rest on the ground rather than on the left leg. She would, therefore, not be resting on her legs, but on her posterior as mentioned in the narration of Sayyiduna Ali ؓ.

[569] Ibn Qudamah in *al Mughni* 2/135.

[570] *Masaail* of Imam Ahmad narrated by his son Abdullah 373.

[571] *Masaail* of Imam Ahmad narrated by Abu Dawood p51.

[572] *Awjaz al Masalik* 2/119.

List of differences between the prayer of a man and a woman.

Some of the differences as mentioned in the Hanafi books of *fiqh* are listed below.

In all the postures and movements of *salah*, including *qiyam*, *ruk'u*, *sajdah*, and *tashahhud* a woman should adopt that which is the most modest and concealing for her.

At the beginning of *salah* a woman should not raise her hands to her ears but only to her shoulders or close to her bosom.[573]

In *qiyam*, women are to place their hands on their bosoms. They can fasten them in any one of the different ways '*akdh*' (grasping) or '*wadh*' (placing) described in part two, or they can simply rest the right palm on the left one.

Unlike men, in *ruk'u*, women should tuck their arms into the body and not spread them outward. They should also merely place their hands over their knees with closed fingers, and not grasp them with the fingers spread wide open.[574] In fact, women should try to keep their fingers close together in all the postures of *salah*.

During prostration men should allow for some space and distance between their stomachs and thighs, and arms and the side of the body, whilst women should press these limbs together.

Again in prostration, men should raise their arms off the ground and allow for some distance but women should let them cling to the ground.

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[573] Imam Ahmad bin Hanbal also says that she should raise them slightly and, according to one narration, she should not raise them at all.

[574] In some books of Hanafi *fiqh* it has been suggested that in *ruk'u* they should also bend their backs and knees slightly. The Hanbali scholar Imam Khirqi also says as part of a longer statement, 'The woman should gather herself in *ruk'u* and *sujud*.' (*al Mughni* 1/134.)

During the sitting of *tashahhud*, men are to rest on their legs and raise their right foot with the toes facing *qiblah*, whereas women are to take out both their legs towards the right hand side of the body and rest on the posterior without raising their right foot.

Biographies

Ibrahim al Nakhai *rahmatullahi alaih.* (46-96 AH)
The '*faqeeh* of Iraq' Ibrahim bin Yazid bin Qais Abu Imran al Nakhai. One of the most prominent *Tabi'un* in terms of piety, learning, *fiqh*, and the memorisation and narration of *hadeeth*. He studied under many distinguished figures including Alqamah, Masrooq, and Aswad. He has among his students Hammad bin Abi Sulaiman (one of the teachers of Imam Abu Hanifah), A'amash and others. He died in 96 AH whilst in hiding from the tyrant governer Hajjaj. When news of his death reached Sh'abi he said, 'By Allah, he has not left anyone behind like him.' May Allah have mercy on him.

Muslim bin Yasaar *rahmatullahi alaih.*
Abu Abdullah Muslim bin Yasaar al Basri al Umawi. A *tabiee* who was known for his worship and asceticism. He was also recognized as being one of the leading jurists of Basrah. He met a number of *Sahabah* ﷺ and narrated hadeeth from them including Sayyiduna Ibn Abbas and Sayyiduna Ibn Umar ﷺ. He died in 100 AH. May Allah have mercy on him.

Sh'abi *rahmatullahi alaih.* (19-103 AH)
Amir bin Sharaheel al Sh'abi al Humairi. A famous *tabiee* who himself claimed to have met more than five hundred *Sahabah* ﷺ, a great many from whom he narrated *ahadeeth*. He had a prodigious memory and was also widely credited as being one of the greatest jurists of his time. He lived and died in Kufah and was one of Imam Abu Hanifah's greatest teachers. May Allah have mercy on him.

Abu Mijlaz *rahmatullahi alaih.* (-109 AH)
Lahiq bin Humaid bin Saeed Sadoosi. A *tabiee* who met and narrated hadeeth from a number of *Sahabah* ﷺ including Sayyiduna Ibn Abbas, Sayyiduna Anas, and Sayyiduna Abu Musa al Asharee ﷺ as well as many others. He passed away in Kufah in 109 AH. May Allah shower his mercy on him.

Imam Abu Hanifah *rahmatullahi alaih*. (80-150 AH / 699-767)
N'uman bin Thabit Abu Hanifah. The great mujtahid, *faqeeh* and Imam. He was born in Kufah in 80 AH.[575] There were a number of Sahabah ﷺ still alive at that time, including Sayyiduna Abdullah bin Abi Awfa ﷺ who lived in Kufah, and Sayyiduna Anas bin Malik ﷺ whom he actually met. Imam Abu Hanifah is thus considered a *Tabiee*, a rank unique not only amongst the four Imams of *fiqh*, but also amongst his leading contemporaries.

Imam Abu Hanifah had numerous famous teachers including Amir bin Sharaheel al Sh'abi and Hammad bin Abi Sulaiman. He heard *hadeeth* from a number of leading authorities including Ataa bin Abi Rabah, Abdul Rahman bin Hurmuz, Ikrimah, Nafi', Adiyy bin Thabit as well as many others from amongst the *Tabi'un*.

He himself had thousands of students including Imam Abu Yusuf, Imam Zufar bin Hudhail, Imam Hasan bin Ziyad and Imam Muhammad bin Hasan Shaibani. Countless leading figures heard and narrated *hadeeth* from him such as Sufyan al Thawri, Shareek, Zaidah, Hasan bin Salih, Abu Bakr bin Ayyash, Abdullah bin Mubarak, Wakee', Abdul Razzaq bin Hammam as well as many others.

Mansoor, the Abbasid ruler of the time tried to appoint Imam Abu Hanifah as the chief judge. He refused, whereupon Mansoor resorted to imprisonment and torture to make him meet his demand. Imam Abu Hanifah did not relent and finally died a martyr having been poisoned in prison in the year 150 AH. May Allah shower his mercy on him.

Imam Abu Yusuf *rahmatullahi alaih*. (113-182 AH)
Abu Yusuf Y'aqub bin Ibrahim. The famous Qadhi and Imam. He was born in Kufah in 113 AH. He is undoubtedly the most famous student of Imam Abu Hanifah. He also heard *hadeeth* from Hisham bin Urwah, Yahya bin Saeed, A'amash and others.

Many authorities heard and narrated *hadeeth* from him including Bishr bin Waleed, Yahya bin Maeen, Imam Ahmad bin Hanbal, Ahmad bin Manee', and Imam Muhammad bin Hasan.

[575] This is according to one narration. Other reports suggest earlier dates of 70 AH, or even 61 AH.

He served as a judge in the capital Baghdad under many rulers including Haroon Rashid. He was the first person ever to be given the title 'Qadhi al Qudhat', i.e., chief judge or 'judge of the judges'. He died in 182 AH. May Allah have mercy on him.

Imam Muhammad Shaibani *rahmatullahi alaih*. (132-189 AH)
Muhammad bin Hasan Shaibani. The great *faqeeh* and Imam. He was born in Wasit in 132 AH. Apart from his two most famous teachers, Imam Abu Hanifah and Imam Abu Yusuf he also heard and narrated *hadeeth* from Sufyan al Thawri, Qais bin Rabee', Awzaee, Imam Malik and others.

His own students include Imam Shafiee, Abu Ubaid al Qasim bin Sallam, Yahya bin Maeen, Muhammad bin Samaah as well as many others. He died in Rayy in 189 AH. May Allah have mercy on him.

Hafidh Ibn al Turkumani *rahmatullahi alaih*. (-749 AH)
Ali bin Uthman bin Ibrahim Ala al Deen Ibn al Turkumani al Mardini. A teacher of Hafidh Jamal al Deen al Zailaee, Hafidh Zain al Deen al Iraqi, Jamal al Deen al Malti and Hafidh Nur al Deen al Haithami.

He authored the famous *al Jawhar al Naqi fi al Radd ala al Baihaqi*. He also compiled a *takhreej* of *al Hidayah's ahadeeth*, and a condensed version of Ibn al Salah's *Uloom al Hadeeth*. He died in 749 AH. May Allah have mercy on him.

Hafidh Zailaee *rahmatullahi alaih*. (720-762)
Jamal al Deen Abdullah bin Yusuf al Zailaee. He studied *fiqh* with Imam Fakhr al Deen Uthman bin Ali al Zailaee, Imam Shams al Deen Muhammad bin Ahmad bin Adlan and others. Amongst his teachers in *hadeeth* were Hafidh Abu al Hajjaj al Mizzi, Hafidh Shams al Deen al Dhahabi and Hafidh Ala al Deen al Mardini Ibn al Turkumani.

He produced three highly acclaimed works in his short life. They are *al Isaaf bi Ahadeeth al Kashaaf* (a *takhreej* of Zamakshari's *Tafseer al Kashaaf*), *Mukhtasar Ma'ani al Aathaar* (a condensed and edited version of Imam Tahawi's *Sharh Ma'ani al Aathaar*), and *Nasb al Rayah fi Takhreej Ahadeeth al Hidayah* (a *takhreej* of Imam Marghinani's al Hidayah). Allamah Anwar Shah Kashmiri wrote of him, 'In my opinion, Hafidh Zailaee *rahmatullahi alaih* was a greater

hafidh than even Hafidh Ibn Hajar *rahmatullahi alaih*. He passed away in Cairo in the year 762 AH. May Allah have mercy on him.

Hafidh Haithami *rahmatullahi alaih*. (735-807 AH)
Ali bin Abu Bakr bin Sulaiman Nur al Deen al Haithami. The student and son in law of Hafidh Zain al Deen al Iraqi. He remained in his company throughout his life studying with him and serving him faithfully. He also studied under a few other teachers including Hafidh Ala al Deen Ibn al Turkumani al Mardini.

He produced numerous works on *hadeeth* including the famous *Majm'a al Zawaid wa Manb'a al Fawaid*. Amongst his students were Hafidh Badr al Deen al Aini and Hafidh Ibn Hajar Asqalani. He died in the year 807 AH. May Allah have mercy on him.

Hafidh Badr al Deen al Aini *rahmatullahi alaih*. (762-855 AH)
He was born in Halab (Aleppo) where his father was the judge. He excelled in his studies under his father and other prominent *ulama* of his home city, whilst also travelling extensively in search of knowledge. Amongst his many famous teachers were Hafidh Zain al Deen Iraqi, Hafidh Nur al Deen Haithami, Hafidh Siraj al Deen al Balqeeni, Muhaddith Taqi al Deen al Dijwi and others. He had a long list of famous students which included Hafidh Kamal al Deen Ibn al Humam, Hafidh Qasim bin Qutlubugha and Hafidh Shams al Deen Sakhawi. Hafidh Ibn Hajar also heard a few hadeeth from him and listed him amongst his teachers.

Hafidh Badr al Deen has many works to his name on numerous topics such as *tafseer*, *hadeeth*, *fiqh*, Arabic grammar and etymology, history and biographies. They include a monumental commentary on Bukhari titled *Umdah al Qari Sharh Saheeh al Bukhari*, a commentary on Imam Abu J'afar Tahawi's *Sharh Ma'ani al Aathaar* titled *Nukhab al Afkaar*, and *al Binayah* being a commentary of Imam Marghinani's *al Hidayah*. He died in 855 AH. May Allah have mercy on him.

Hafidh Ibn al Humam *rahmatullahi alaih*. (790-861 AH)
Kamal al Deen Muhammad bin Humam al Deen. He was born in Siwas where his father was the judge. He studied under many famous

ulama of Cairo and Alexandria acquiring a reputation for a keen intellect whilst still very young. His teachers included Imam Siraj al Deen al Kanani, Abu Zur'ah al Iraqi, Hafidh Badr al Deen al Aini, and Hafidh Ibn Hajar al Asqalani.

Hafidh Ibn al Humam produced a number of works including an extensive commentary of Imam Marghinani's *al Hidayah* titled *Fath al Qadeer lil Ajiz al Faqeer*. He died in Cairo in the year 861 AH leaving behind a number of distinguished students such as Sharaf al Deen Yahya al Munawi, Imam Shams al Deen Muhammad bin Muhammad bin Ameer Haaj al Halabi, Hafidh Qasim bin Qutlubughah, Hafidh Shams al Deen al Sakhawi, Imam Jalal al Deen al Suyuti and Hafidh Zain al Deen Zakariyyah bin Muhammad al Ansari. May Allah have mercy on them all.

Hafidh Qasim bin Qutlubughah *rahmatullahi alaih*. (802-879 AH)
Zain al Deen Abu al Adl Qasim bin Qutlubughah al Jamali. He grew up as an orphan and began his search for knowledge at a very young age. He studied under some of the most famous authorities of his time such as Hafidh Badr al Deen al Aini, Hafidh Ibn Hajar and Hafidh Kamal al Deen Ibn al Humam. Despite being his teacher, Hafidh Ibn Hajar once described him as 'The eminent shaikh, the unique and ideal *muhaddith*' and on another occasion as 'The Imam, *allamah*, *muhaddith*, *faqeeh*, *hafidh*.'

His students include Hafidh Shams al Deen al Sakhawi and Sharaf al Deen Yahya al Munawi. Hafidh Qasim bin Qutlubughah authored over eighty works, most of which were on hadeeth and its narrators. He died in Cairo in the year 879 AH. May Allah shower his mercy upon him.

Allamah Hashim Sindhi *rahmatullahi alaih*. (1104-1174 AH)
Muhammad Hashim bin Abdul Ghafoor Sindhi. He was born in 1104 AH in a village of Sindh. He studied under a number of shaikhs in his home country as well as the *ulama* of the Haramayn when he travelled there in 1135 AH. He produced approximately 130 works on various topics including *tafseer*, *hadeeth* and *fiqh*. He died in 1174 AH. May Allah have mercy on him.

Qadhi Abid Sindhi *rahmatullahi alaih.*
Muhammad Abid bin Ahmad Sindhi. He was originally born in Sindh but lived in Yemen for a while serving as a judge in the city of Zabeed. He finally settled in Madinah where he was appointed the head of the *ulama* by Muhammad Ali Pasha, the governer of Egypt.

His many authored works include a commentary on Imam Abu Hanifah's Musnad (*al Mawahib al Latifah ala Musnad al Imam Abi Hanifah*); a commentary on the famous Hanafi work of *fiqh, al Durr al Mukhtar* titled *Tawal'i al Anwar ala al Durr al Mukhtar*; and a commentary on Hafidh Ibn Hajar's *Bulugh al Maram.* He died in Madinah in the year 1257 AH. May Allah have mercy on him.

Allamah Abdul Hayy Luckhnawi *rahmatullahi alaih.* (1264-1304 AH / 1848-1887)
Abul Hasanat Abdul Hayy bin Muhammad Abdul Haleem Ansari Lucknawi. He was born in 1264 AH/1848 in Banda, India. His learning began when he was very young and by the age of 17 he had already completed the study of a number of books on a wide range of topics. He also travelled to the Hijaz benefitting from the scholars there.

Amongst those who taught him were his father, Allamah Muhammad Abdul Haleem Lucknawi and Mufti N'imatullah Ansari Luckhnawi. He also had *ijazah* from a number of prominent *ulama* including Shaikh Ahmad bin Zaini Dahlan al Shafiee of Makkah, Shaikh Abdul Ghani Dihlawi and Shaikh Muhamad Abdullah al Amiree al Hanbali of Najd.

Allamah Abdul Hayy Luckhnawi was a prolific writer and in his short life of 39 years he authored approximately 120 books of which at least 86 were in Arabic. These works covered a wide range of topics including *aqeedah, tafseer, hadeeth*, the priciples of *hadeeth, fiqh*, the principles of *fiqh*, Arabic grammar and etymology, history, biographies, and logic. He died in 1304 AH/1887 leaving behind many students including Imam Nimawi. May Allah shower his mercy upon him.

Imam Nimawi *rahmatullahi alaih.* (1278-1322 AH)
Dhaheer Ahsan bin Ali Nimawi, of Nimi, a village in Adheem Abad, India. He was born in 1278 A.H. in Salihpur, Bihar. He began his studies at a young age and travelled to Luckhnow, where he was instructed by a number of *ulama* including the famed Allamah Abdul Hayy Luckhnawi, Hafidh Muhammad Abdullah Ghazipuri, Muhaddith Muhammad Saeed Adheemabadi, Muhaddith Qutb al Zaman and Shah Muhammad Fadhlur Rahman Muradabadi.

He once dreamt that he was carrying the Prophet's ﷺ noble body in a funeral. He interpreted this as being a good sign that he would bear and convey the knowledge of Prophethood, and thus busily engaged himself in the learning of *hadeeth.*

He authored a number of works including, *Aathar al Sunan* (a collection of *ahadeeth* arranged according to the chapters and *masail* of *fiqh*); *al T'aleeq al Hasan* (a commentary of *Aathar al Sunan*); *T'aleeq al T'aleeq* (a commentary of *al T'aleeq al Hasan*); *Awshihat al Jeed* on the topic of *Ijtihad* and *Taqleed*; and *Jala al Aynayn fi Raf' al Yadayn* (a treatise on the raising of the hands in *salah*). He died in 1322 A.H. May Allah shower his mercy upon him.

Allamah Anwar Shah Kashmiri *rahmatullahi alaih.* (1292-1352 AH)
Muhammad Anwar Shah bin Shaikh Muadham Shah Kashmiri. He was born in 1292 AH in Wudwan, Kashmir. He began studying with his father at a very young age, and by the time he was seven he had memorised the whole Quran and completed the detailed reading of a number of books on various topics. He continued his studies of Arabic, *fiqh* and related sciences under the *ulama* of Kashmir, and by the age of twelve began answering *fatawa.* He then travelled to Deoband in India to further his studies under Shaikh ul Hind Mufti Mahmood Hasan Deobandi and Shaikh Muhammad Ishaq Kashmiri. Later in life he also taught at the same institute.

His many students include Muhaddith Yusuf Binnouri, Shaikh Habib ul Rahman Aadhami, and Moulana Badr Alam Merthi. His written works include *Mushkilat al Quran, Faidh al Bari* (a commentary on Bukhari), *al Arf al Shadiyy* (a commentary on Tirmidhi) and *al Tasreeh bi ma Tawatara fi Nuzul al Maseeh* (a

collection of *ahadeeth* proving the descent of the Prophet Isa ﷺ.) He died in Deoband in the year 1352 AH. May Allah have mercy on him.

Muhaddith Dhafar Ahmad Uthmani *rahmatullahi alaih.* (1310-1394 AH)

Dhafar Ahmad bin Lateef Uthmani Thanwi. He was born in 1310 AH in Deoband, India. He began his learning with a number of local teachers before moving to Thanabhun where he was taught by various *ulama* including his maternal uncle Moulana Ashraf Ali Thanwi. He then studied *hadeeth* under Moulana Muhammad Rashid Kanpuri and Moulana Muhammad Ishaq Bardawani in Kanpur before finally travelling to Saharanpur to continue his studies with Muhaddith Khalil Ahmad Saharanpuri.

After graduation he engaged himself in teaching and writing for the rest of his life. His many works include the famous and indispensable *I'laa al Sunan* (a large collection of *ahadeeth* on which many of the rulings of the Hanafi *fiqh* are based), *Mushkilat al Quran* and *Kashf al Duja an Wajh al Riba.* He died in 1394 AH. May Allah have mercy on him.

Muhaddith Yusuf Binnouri *rahmatullahi alaih.* (1326-1397 AH / 1908-1978)

Abu al Mahasin Muhammad Yusuf bin Sayyid Muhammad Zakariyya Binnouri Husaini. He was born in 1326 AH close to Peshawar. He learnt the Quran from his father and uncle and studied the basics of a few subjects with a number of *ulama* in Kabul. He then spent a few years in Darul Uloom Deoband before travelling to Jamia Islamia in Dhabel, India where he completed his studies in *hadeeth* under a number of prominent *ulama* including Allamah Anwar Shah Kashmiri and Moulana Shabbir Ahmad Uthmani. He also taught here for some time whilst assuming other scholarly and literary responsibilities.

In 1951 he migrated to Pakistan where he established an institute for higher learning in Arabic and Islamic sciences.[576] Apart from the students he taught in these establishments, many prominent *ulama* heard *hadeeth* and obtained *ijazah* from him. They include Shaikh

[576] Darul Uloom Binnouri Town, Karachi.

Sulaiman bin Abdur Rahman al Sanee of Makkah, Shaikh Ibrahim Khatani of Madinah, Shaikh Abdul Aziz Uyun al Sud of Hims, Syria, and Shaikh Abdul Fattah Abu Ghuddah.

Muhaddith Yusuf Binnouri was a man of letters and authored a number of works including a partly completed[577] commentary of Tirmidhi titled *Ma'arif al Sunan*, *Bughyah al Areeb fi Masaail al Qiblah wa al Mahaarieeb*, and *Nafhat al Anbar fi Hayat Imam al Asr al Shaikh Muhamad Anwar.* He died in 1397 AH. May Allah have mercy on him.

Shaikh ul Hadeeth Moulana Muhammad Zakariyyah *rahmatullahi alaih.* (1315-1402 AH)

Muhammad Zakariyya bin Muhammad Yahya Siddiqui Kandhalwi. He was born in Kandhla in the province of Muzaffarnigar, U.P., India in 1315 AH. His studies began at a young age. He learnt the basics of Urdu and Persian from his uncle Moulana Muhammad Ilyas before memorising the Quran and studying Arabic and other religious subjects under various teachers including his father, Moulana Yahya. During that period of childhood he was also blessed with the opportunity of spending time with his father in the company of the famous *muhaddith* and *faqeeh* Moulana Rashid Ahmad Gangohi. In 1328 he was taken to Mazahir ul Uloom, Saharanpur where he studied a number of books of *hadeeth* with his father before completing Bukhari and Tirmidhi with Muhaddith Khalil Ahmad Saharanpuri.

After graduation in 1335 AH he was appointed a teacher at the same institute, Mazaahir ul Uloom. He progressed rapidly, assuming many responsibilities before becoming the head teacher. Although his proficiency and expertise were recognised in most fields of learning it was the science of *hadeeth* which remained his passion and focus of attention throughout his life. He engaged in the learning and teaching of this subject for many years with great diligence and devotion until he became exclusively referred to as '*Shaikh ul Hadeeth*'. Along with many other major books of *hadeeth* he taught the whole of Sahih Bukhari in thorough detail more than thirty times.

[577] The presently published version contains the commentary of *ahadeeth* till the chapter *Hajj*.

Shaikh ul Hadeeth Moulana Muhammad Zakariyya authored over sixty works on various topics in both Arabic and Urdu. They include *Awjaz al Masalik ila Muwatta Malik* (a copious commentary of Imam Malik's Muwatta published in fifteen volumes), *Fadhail-e-A'maal* (collections of *ahadeeth* with commentaries on numerous topics such as *salah*, *Hajj*, Quran, *dhikr*, *sadaqah*, and *salat & salam* upon the Prophet ﷺ.), *al Kawkab al Durri ala Jami' al Tirmidhi* (footnotes on Muhaddith Rashid Ahmad Gangohi's lectures on Tirmidhi as recorded by his faithful student and disciple, Shaikh ul Hadeeth's father Moulana Yahya Kandhalwi), and *Lami' al Darari* (footnotes on Muhaddith Rashid Ahmad Gangohi's lectures on Bukhari as recorded by his father). Towards the end of his life he emigrated to Madinah where he died in 1402 AH. May Allah have mercy on him.

Glossary

This glossary is designed to give the less familiar reader a brief and basic understanding of the terms used in this book. It is not intended to provide a comprehensive, linguistically accurate or terminologically conclusive definition of these Arabic terms, as such technical detail can be found elsewhere and is not within the scope of this work.

adhan Call to prayer.
arkaan The compulsory components of any act of worship without which it remains invalid.
Asr The third prayer of the day.
awrah The part of the body that must be covered.
azeemah Foregoing the concession in the hope of receiving a greater reward for adhering to the original.
basmalah Reciting 'Bismillah al Rahman al Raheem.'
dhaeef 'Weak'. Normally used to describe a narration that does not meet the stringent standards of *saheeh* or *hasan hadeeth* in terms of authenticity. Also used to describe a narrator who has been declared unreliable by recognised scholars because of his lack of integrity or poor memory.
Dhuhr The second prayer of the day.
faqeeh (plural: ***fuqaha***) Jurist; one who has extensive knowledge and experience in the science of *fiqh*.
fardh Obligatory, such as *fardh salah* as opposed to *nafl* (optional).
fiqh The understanding and application of Islamic ideas, laws, commandments, etc from the original sources of the *Shariah*.
ghareeb A *hadeeth* whose *sanad* contains one or more links of only one narrator.
hadeeth (plural: ***ahadeeth***) 'Tradition'. Normally used to describe the words, actions, features and silent approvals of the Prophet ﷺ.
hafidh (plural: ***huffadh***) Most famously used to describe one who has commited the entire Quran to memory. In the context of *hadeeth* it is a comparitive term referring to one who has expertise in this field regardless of the number of *ahadeeth* he has memorised.

hasan 'Good.' A term used to categorise a *hadeeth* whose *sanad* contains one or more reporters who are reliable, but maybe less able to preserve and memorise *ahadeeth* than the reporters of *saheeh ahadeeth*. Although a *hasan hadeeth* may not fulfill the stringent conditions of a *saheeh hadeeth*, it is still considered authentic and therefore accepted as binding evidence and acted upon like a normal *saheeh hadeeth*.

hasan li ghairihi A particular *hadeeth* may be classified *dhaeef* owing to some weakness or defect, but may be upgraded to the rank of *hasan* because of some external factors such as supporting narrations. Such a *hadeeth* is known as *hasan li ghairihi*.

ihtifaz To lean to one side and rest on the posterior. It is more or less the same as *sadl*. (See below.)

ijazah 'Permission.' Normally refers to the official permission granted by a teacher to a qualified student to teach and continue the work in a particular field. An example is *ijazah* in *hadeeth*.

ijtihad Applying one's mental faculties to the utmost and exerting oneself to pass judgement and reach an independent and original conclusion about a particular matter whilst making direct recourse to the original sources of the *Shariah*.

illah Defect. Normally used to describe a hidden defect in a *hadeeth* which may render it *dhaeef* despite the apparent soundness of its text and chain.

iqa'a *iqa'a* is of two kinds: the *iqa'a* of a dog, which is to place both the posterior and the hands on the floor and to raise the knees in front. The second form of *iqa'a* is to sit on the balls of the feet keeping the knees on the ground, and to rest the posterior upon the heels.

iqamah A brief call to prayer made immediately before the congregational *salah*. Its wording is similar to that of the *adhan*.

isnad Chain of narration.

jahr To say or recite out aloud.

janazah Funeral.

jarh Disparagement. Used to describe a recongised scholar's censure of a particular narrator whose reports he declares unreliable for some reason.

jayyid 'Very good.' Often used to describe an authentic *sanad* or *hadeeth*. It is recognised by the scholars as a form of *saheeh*.

jilsah al istrahah The sitting of rest.

kunyah Apellation; alias.

layyin Soft. Used to describe weakness in a narrator.

leen Softness. Used to describe weakness in a narrator.

m'alool A *hadeeth* containing an *illah*.

madhhab School of thought.

makrooh Undesirable; discouraged; disapproved. Used frequently to classify something that has not been expressly forbidden in the *Shariah* but could fall in the category of prohibition because of circumstantial evidence or external reasons. It may also be used to describe something regarding which there appears to be conflicting evidence, thus making it prudent to abstain from it without absolutely declaring it forbidden.

marf'u A *hadeeth* that is attributed directly to the Prophet ﷺ.

mas'alah (plural: ***masaail***)

masjid Mosque.

matrook Abandoned. Used to describe a narrator or *hadeeth*.

mawquf A narration ascribed to a *Sahabi* ؓ as different to *marf'u*, (one attributed directly to the Prophet ﷺ).

mu'allaq A *hadeeth* from the Prophet ﷺ or a narration from a *Sahabi* ؓ quoted without a *sanad*.

mudallis One who practices *tadlees*.

muhaddith (plural: ***muhaddithun***)

mujtahid One who is qualified to do *ijtihad*

mumayalah To reel. In *salah* this means rising from the second *sajdah* in the first *rak'ah* and third *rak'ah* without sitting.

munkar A relative term employed for *ahadeeth* of a unique and peculiar nature, though it is most often used to describe a weak narration that contradicts other accepted *ahadeeth*.

munkar al hadeeth Refers to a reporter whose *ahadeeth* contain *munkar* narrations.

munqati' A *hadeeth* reported directly from a *Sahabi* by a *Tab' Tabiee* with the link of a *Tabiee* missing. Sometimes this term is used to describe a *hadeeth* that contains any missing link.

muqtadi One who is praying *salah* behind the Imam in a congregation.

mursal A *hadeeth* reported directly from the Prophet ﷺ by a *Tabiee* with the link of a *Sahabi* missing.
musalli One who is performing *salah*.
mutawatir A practice, report or *hadeeth* related with *tawatur* (in succession) by such a large group of people at each stage that they cannot be expected to have agreed to lie collectively.
nafl Optional. Normally used for acts of worship such as *nafl salah* as opposed to *fardh* (obligatory) *salah*.
qawmah The period of standing after *ruk'u* and before *sujud*.
qiblah The direction of the Ka'bah in Makkah, which is to be faced in prayer.
qiyam The period for which a person stands and normally recites the Quran in *salah*.
qunoot
rak'ah (plural: ***rak'aat***) One cycle or unit of prayer consisting of *qiyam*, one *ruk'u*, and two *sujud*.
ruk'u The period of bowing in *salah*.
sadl To draw out the right leg to one side of the body and place the left leg beneath one's right thigh. In this way the left haunch will come to rest on the ground rather than on the left leg. Similar to *tawarruk*, only that the right foot will be spread rather than being kept upright.
sadooq 'Honest.' Normally used in reference to a narrator who is trustworthy himself, but whose ability to memorise and preserve narrations does not match that of a *thiqah* reporter.
Sahabah (single: ***Sahabi***) The noble companions ﷺ of the Prophet ﷺ who saw him as believers.
saheeh A *hadeeth* whose uninterrupted *sanad* consists entirely of *thiqah* reporters who are both trustworthy and able to preserve *hadeeth* soundly. Both the chain and the text of the *hadeeth* must also be free from any *shudhudh* (irregularity: see ***shaadh*** below) or *illah* (defect).
sahw Error. Here it means an error committed in salah, which must be compensated for by adding two *sujud* at the end of the prayer.
sajdah Prostration.
saktah Brief pause of silence.
salah Prayer.

salah al janazah Funeral prayer.
salam The greeting at the end of *salah* with the words '*Assalamu ...*'
sanad Chain of narration.
satr Concealment; to conceal.
shaadh A *hadeeth* or part of a *hadeeth* reported by a *thiqah* or *sadooq* narrator that contradicts a superior narration.
shawahid Supporting narrations related on the authority of different *Sahabah* ﷺ.
sujud Prostration.
sunnah A word of many meanings in different contexts. When used in conjuction with the word Quran as in 'Quran and Sunnah' it normally refers to the entire collection of *ahadeeth* that have been reported from the Prophet ﷺ.
surah Chapter of the Quran.
Surah al Fatihah The first chapter of the Quran.
t'adeel. Used to describe a recongised scholar's endorsement of a particular narrator whom he declares reliable and trustworthy.
t'aleem Education; teaching.
ta'awwudh The saying of '*Aoudhu billahi minashaitanir rajeem.*'
Tab' Tabieen The Muslim companions of the *Tabi'un*.
Tabi'un (Single: ***Tabiee***) The Muslim companions of the *Sahabah* ﷺ.
tadlees To report a *hadeeth* in a manner that conceals its *weakness*. This undesirable practice involves omitting the name of a weak narrator or identifying him with a less familiar name, or relating the *hadeeth* in a manner that falsely gives the impression that the narrator heard it himself.
tafseer Exegesis. Most often used to describe the commentary of the Quran.
tahiyyah The recitation of the prayer: '*At-tahiyyatu lillahi wassalwatu wat-tayyibatu...*'
tahmeed The saying of '*Allahumma Rabbana wa lakal Hamd*' in the *qawmah*.
takbeer The saying of '*Allahu Akbar.*'
takhreej The referencing of *hadeeth*, mainly to their original sources of narration.
tarabb'u To draw out one's right leg towards the right side of the body and to place the left leg beneath the right leg.

tasbeeh The recitation of '*Subhana Rabbiyal Adheem*' in *ruk'u*, or '*Subhana Rabbiyal A'ala*' in *sujud*.
tashahhud Similar to *tahiyyah*. (See above.) It is also used for the period of sitting in which the *tahiyyah* is recited.
tasheeh To classify a *hadeeth* or report as *saheeh* (authentic).
tatbeeq To clasp both palms between one's knees in *ruk'u*.
tawarruk To sit placing the left *warik* (haunch) on the ground, and extending both legs towards the right with the left foot under the right thigh and the right foot upright. Similar to *sadl*.
tawatur Succession. See *mutawatir* above.
thana *Dua* recited in the very beginning of *salah* after *Takbeer al Tahreemah*. Also referred to as *Dua al Istiftah*.
thiqah Authentic, reliable. Normally used in reference to a narrator in a *sanad* who is both trustworthy and able to preserve *hadeeth* soundly.
ulama Scholars.
ummah The collective body of believers who are the followers of the Prophet Muhammad ﷺ.
wudhu Ablution; washing some of the body's limbs before prayer.

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This book is an essential and indispensable reference tool for all Muslims who would like a simple yet comprehensive guide to *salah*, as well as for those who seek an in-depth and substantiated analysis of this fundamental pillar of Islam.

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